

CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



Rethinking the College—Student Expectations
—Serving the Small Towns—At the Crossroads
—Science Challenges—Students Counsel—
News and Notes—Book Reviews

VOL. XXIX, No. 2

DECEMBER, 1945

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SPECIAL NOTICE

1. Have you made reservation for the annual educational meetings to be held at the Hotel Cleveland, Cleveland, Ohio, during the week of January 7? Sunday, January 6, will be Christian Higher Education Sunday in Cleveland. President and professors from colleges and seminaries will occupy pulpits in most of the churches.

2. Colleges are offered special rates when they order this journal in quantities. The regular subscription price is \$1.50, but bulk subscriptions of five or more sent to one address may be obtained at the rate of \$1.20 per subscription. Now's the time to order for the new year.

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Of Special Interest: News and Notes

The Annual Meeting. The Annual Meetings of Denominational Educational Groups of the Church-Related Colleges of the Council of Church Boards of Education and of the Association of American Colleges will be held at Hotel Cleveland, Cleveland, Ohio, during the week of January 7. The denominational educational conferences will be held on Tuesday, January 8. The Commission on University Work begins its sessions on Monday, January 7. The Council of Church Boards of Education will hold its session Wednesday morning, January 9. At the same time, the Junior College section of the National Commission on Christian Higher Education will be held, under the leadership of President Harlie L. Smith. In the afternoon of the same day, the church colleges will hold their session, emphasizing the subject of "Constructive Promotion." In the evening, there will be a mass meeting of all Christian educational groups in the ballroom of the Hotel. The speakers will be President Robert I. Gannon, of Fordham University, and Dr. Bernard C. Clausen, Pastor of the Euclid Avenue Baptist Church, in Cleveland. The Association of American Colleges will begin its sessions Thursday morning, January 10.

Universal Peacetime Military Training has become a very vital issue since President Truman delivered his message to Congress. Christian educators will feel free to write their congressmen their judgment in the matter. It is believed that if there were some opportunity for youth to make a selection as to when they would take their training, there would be less objection. At present, Congress is very seriously divided and there is much opposition to the President's plan.

The Returning Chaplain is being given much consideration by the various denominations, as well as by the General Commission

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on Army and Navy Chaplains. Until the chaplains are placed, some denominations plan to use them in special forms of service under the auspices of the mission boards. One church will aid the chaplains in continuing their education. A considerable number of chaplains will grasp the opportunity for taking refresher courses as well as preparing for special service in their churches.

Christian Service Institutes is a special venture of the United Lutheran Church for the period 1945-1946. These institutes will be held in camps and summer schools in the Lutheran colleges and on campuses of state and private universities where there are large numbers of Lutheran students. The Institutes at educational institutions will be under the auspices of the Board of Education.

The Reverend Morris Wee, Ph.D., Pastor of Bethel Lutheran Church, Madison, Wisconsin, has accepted the call to be Executive Secretary of the Commission on Student Service of the National Lutheran Council, effective February first. This Commission will take over the responsibility for student service in the United Lutheran Church and for the several Lutheran groups comprising the American Lutheran Conference. The office will be located in Chicago. Dr. Wee graduated at St. Olaf College and received his Doctor's degree from the University of Wisconsin.

The Youth for Christ Movement has received considerable publicity in recent months. Its sponsors claim that more than 500,000 young people are drawn together weekly in "spiritual jamborees" in 500 cities throughout the United States. Church leaders seem agreed in the judgment that the movement has proven that Saturday night can be used effectively to advance spiritual interest among youth. Some fear that the Movement may be the expression of religious partisanism, since the fundamentalist groups have provided major support. *The Christian Herald* believes the Movement to be "a major religious phenomenon of our day, stirring youth as youth has not been stirred for a generation." *Zion's Herald*, organ of New England Methodism, thinks that "one cannot admire the Youth for Christ Movement as anything which will have a profound influence." *The Baptist Standard*, of Dallas, Texas, believes that "the names of the indi-

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OF SPECIAL INTEREST: NEWS AND NOTES

viduals and religious institutions connected with the Movement indicate another effervescent effort to exploit youth at the expense of the churches."

Garrett Biblical Institute, Evanston, Illinois, reports an attendance of 325 at the Summer School. Some subjects were designed primarily for theological students while others were of particular interest to Christian workers in various areas of church and community endeavor.

Cosmic Energy Sent Abroad. This is the striking title of an editorial in the October issue of *The Intercollegian*. Editor John O. Nelson says in part, "Are thousands of able, skilled Americans studying, working, dreaming to release another kind of primal energy today? The time is shorter than we know. Some generation, soon, must learn to unite the soul as successfully as we have divided the atom. Students in American—in the very labs and classrooms and dining-halls and libraries where the frightful weapon was conceived—must soon find how to generate cosmic goodwill, a universal power of love. If they fail, our own future, and that of God's children everywhere, may be the descending spiral of the suicide of man. If every student this year should really discover the power of Almighty God which is already present in his or her life, the future of the race would not be doubtful. For like atomic energy, that power in every person is there for the taking. It means recreated personality, right living, and high social purpose. To describe its result is to use the ancient term, 'Christian vocation.' For many in this generation God's will—whatever their own may happen to be—is that they should minister Christ and his Kingdom among people. Most will probably never discover that true calling for their lives, always to be strangely restless because they have 'missed their calling.' Some however will find it, and whatever job or career they tackle, they will be fulfilled and happy."

Concern for Religion in Higher Education is being manifested by The Edward W. Hazen Foundation, Haddam, Conn., through a series of pamphlets designed to arouse, inform and stimulate thought, discussion and positive action. Single copies, ten cents; fifty or more copies, all of one title or assorted titles, five cents each.

Let Us Have Peace

BY CARTER G. WOODSON*

THE war is over, and yet the war has just begun. The same selfishness which got beyond control in Europe and Asia and necessitated the interference of those who have risen at least a little above savagery is about as rank as ever. During the international conflict the majority in this country decided to adjourn temporarily the bitter strife within the nation in order to present a united front against the Nazis. Now that the war has been officially declared at end, the classes and the races have reopened their conflicts. They style their action an effort to advance democracy, but it looks more like self-extermination.

While in most of the so-called democracies the strife is one of classes, in the United States the conflict is a mixed comedy of clashes of both races and classes. Sometimes the conflict presents the troublesome aspect of being both class and race conflict at the same time, for those devoted to racial strife may or may not be interested in class strife and vice versa. But almost everybody in the country is busy trying to prevent someone from attaining a status which he believes the aspirant should not have. Many who demand democracy for themselves would not like to see persons of another race enjoy that boon.

In the United States the situation is very discouraging. Although we have just emerged from a life-and-death struggle, brought upon the world by the effort of an unbalanced person to exalt his race above all others and bring the universe under its domination, in the city councils, in the state legislatures, and in the Congress of the United States we have men who have taken the leadership in advancing the selfsame doctrine. Most of them first directed their destructive efforts toward the Negro, but now they are attacking the Catholics, Jews, Italians, and the Russians. History shows that, if the mischievous element be permitted to attack one part of the population, it will soon advance to the position of making war on others.

* Mr. Woodson is Director-Editor of the Association for the Study of Negro Life and History which he organized in Chicago, September 9, 1915.

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To justify the injustice done the Negro, individuals in and out of Congress resort to malicious falsehood in saying that the Negro is an inferior race which has never developed a civilization. The "proof" which they advance is that during the three hundred years that the Negro was held in slavery and peonage in the United States he failed to equal the white man who kept him in bondage. During Negro History Week attention is invited to the Negro in all parts of the world showing that even when in bondage the record made is not to be despised. We must broaden our conception of culture and learn enough about the other fellow to appreciate his point of view. In this way we can build a democracy which the world of tomorrow will accept.

What Christian Students Expect During Peacetime*

I. From the Home

By JUNE BRAMLET†

WHAT do we, as Christian Students expect from our homes in peacetime? We don't want our homes to be any different, whether there is war or peace. We need Christian homes at all times. "Home" isn't just a word that changes with the times—or is it? Let us tell you what we think, by giving you some of our hopes, dreams, and "wants."

We are all aware of the tremendous emphasis that is being placed on post-war thought, and specifically on our industrial reconversion, the specter of unemployment, and other economic problems. Yet, in it all, we sense a complete neglect of the vastly more important spiritual problems which face us. All those who have had their lives disrupted by the war, especially the men who have known the horror of the battlefield, look to their homes as perhaps the most satisfying thing in their lives. A Christian home is the answer to many of our problems.

By the same token that economic measures cannot solve our international difficulties, neither can the happy home be achieved through material advantages. We don't care if the furniture and woodwork are worn and ugly, as long as the spiritual climate is beautiful and clean. It is the climate of our homes which molds us and determines the type of homes we shall make for ourselves. When we consider that Christianity had so much to do with improving the status of the wife and children in the home, we sense that the only way to find the ideal home is through Christ. We want our homes to exemplify the Kingdom of God, and each of the members must base his life and attitudes on

* This series of statements is indicative of what students are thinking. While they do not speak for all students, in large measure they reflect student thought.

† Miss Bramlet is a junior at the University of Illinois and is preparing to be a physiotherapist.

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Paul's conception of love. I Corinthians, 13. If we could do this, there would be no broken homes and hearts. Of course we expect differences of opinion, but these differences need never cause bitterness, loss of love, or heartaches.

Perhaps the thing that we desire most in our homes is that kind of love and respect for the individual which Christ lived and taught. His insistence on the value of personality of each individual is essential in the building of a home such as we describe. Any other basis would be unsubstantial, and the nurture of such an attitude is the first duty of the Christian home.

More specifically, the Christian home must be a place to be enjoyed. A spirit of fun must pervade it. The family should seek its recreation quite often as a unit, with each member assuming his rôle. There are other activities the family can pursue as a unit, such as planning the future of the family, financially and otherwise, caring for the home and yard; and the performance of household chores are more enjoyable when all the members participate. And, above all, daily devotionals can be made much more meaningful when the family worships together.

Do these sound like idealistic dreams? If so, there are many of us who are dreamers. But there are practical, farsighted dreamers, and there are impractical, lazy dreamers. We, as practical dreamers, know what we want from our homes, and our hearts and minds tell us they are possible through an ever-growing knowledge of Christ. These things we expect from our homes. From such a home we will receive the understanding, love, and satisfaction that we desire. Such a home will truly be a colony of the Kingdom of God.

II. From the School

By CLYDE D. FOLTZ*

IT is difficult for one student to voice the opinion of several thousand students falling under the category or classification of the title "Christian Students." Especially is it difficult to state their expectations of institutions of higher learning during an era of peace. There are, however, certain points of interest

* Mr. Foltz, a student at Texas Christian University, is preparing for the ministry.

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which certainly must be given consideration in discussing this subject.

First of all, there is a suggestion of a united spirit in the term "Christian" that has the possibility of uniting students in a spirit of Christ. If there is such a spirit, then certainly the first expectation of the Christian student is for this spirit to prevail and to grow on the campuses of our post-war colleges and universities. Now we are not speaking about just Christian schools. Rather, we must include in our thinking the state-owned universities and colleges. While in days gone by, the majority of students were living on the campuses of church-sponsored schools, now we find that majority on the State campuses. Certainly, then, we must include them in our thinking.

Included in this prevalent spirit of Christian unity must be the freedom for each individual to discover his own faith, and, at the same time, the means by which to make such a discovery. The stimulus for this means can be provided by the many varied religious groups on the campus. Thus, our first expectation would be the provision of a clear-cut, dynamic religious emphasis on the campus.

Secondly, the desire on the part of all Christian students is the achievement of building a Christian world—a world of lasting peace. The strongest method by which such a world might be built is through education—education on the level of institutions of higher learning. If the government continues to provide a means for the returning service personnel to receive a college degree, that same government must provide an education founded upon ideals and principles of lasting value. Those ideals and principles must be Christian, for it was upon Christian ideals and principles that this nation was founded. So long as these ideals have dominated the life of our Government, its policies have been carried out effectively. Our new generation of doctors, lawyers, statesmen, scientists, professional men in all fields must have a well-founded philosophy of life in order for them to survive against the power of evil that has been prevalent in our past generation. Thus, our second expectation would be that the school of the post-war era will provide an education for all students, founded upon the basic and fundamental principles of Christianity.

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With so many problems on the international level developing out of this World War II, it would not be strange to find a growing desire on the part of Christian students for an interracial, international spirit to prevail on our university and college campuses. Many of these problems are going to demand immediate attention—such as the race problem within our own nation. If students preparing themselves for positions of importance in our nation of tomorrow could have the experience of meeting and acquainting themselves with youth of other nations, actually going to school with them, it is wholly possible that many of the international problems would be solved. Nothing could add more to inter-racial understanding than for the youth of America and of the world really to get acquainted, discovering common interests and ideals that were never known to exist. Thus our third expectation would be an enlarged exchange program on an international, intercollegiate basis.

So we expect: (1) a dynamic, united, religious emphasis on the campus; (2) education based on Christian ideals and principles; and (3) a stimulating program for inter-racial and international cooperation and understanding based upon a student exchange program.

III. From the Government

By FLORENCE SEAKS*

AN enduring peace is the first achievement that the youth of today, touched by a world at war, is asking of its Government. Building a lasting peace depends on the equalization of political, economic and social areas of life. Without lasting peace we can accomplish nothing at home and will be in no position to establish a democratic world. Aggressive action is necessary in the establishing of a world organization, just as aggressiveness was necessary from Pearl Harbor to V-J Day. We must not be responsible for the world's failure to profit by a world organization. Dollar diplomacy has dominated our relations in the past; we must forego profit for good will. Active and working consciences must be developed.

* Miss Seaks, a senior at Elizabethtown College (Pa.), is preparing to teach English and Social Studies in High School.

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Economic security is necessary for a satisfied people. We need to turn our concentrated efforts from war preparedness to giving the citizenry a basis for a good peacetime life. Full stabilized, constructive employment, giving outlet to individual talents and ambitions for community growth and betterment, should be offered. Concern is great for the constructive use of atomic energy for the welfare of humanity. We have two choices—complete cooperation or complete annihilation. Knowing its great possibilities when wisely supervised, we plead for action to be taken through the world organization to keep this great force working for man, not against him, always threatening annihilation of mankind and civilization.

America, since 1776, has always been proud of her freedoms, but they have not always been appreciated. However, the horrors of war have brought light to many blind eyes and everyone is anxious to have his right to the freedoms protected. With our widened scope of thinking in world affairs, we will recognize defects at home and demand reforms. One shall be in Congress. We shall expect sincere, just treatment of work and require the demobilization of special interest groups. A weeding-out program of superficial bureaus is necessary for a smooth-running, efficient government.

Compulsory peacetime military training is not vital to our nation's well-being in this scientific era. We can no longer think in terms of countries or even continents, but it must be on a universal scale. It is often argued that conscription is necessary for military preparedness—but what chance has an army, the best trained possible, when opposed with a few atomic bombs? The greatest loss this country has suffered in the war is that of intellectual leaders. It cost us the equivalent of the trained youth of six years. With the continuance of the draft we are literally destroying another crop. It is not wise nor fair for our leaders to continue depriving us of youth skilled in the professions and arts. Our concern must be in establishing good will—not a superior army.

Racial prejudice has no place in a country which is to lead the world in its thinking and development. Great opportunities await us today and our citizens must realize we have to rebuild

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inter-group relations here at home just as we plan to rebuild international relations. Cooperation is vital among all groups. Sympathetic attitudes are conducive to reform, but sentimentalism is nil, for past experience has taught the groups that little good results from it.

Christianity is the force which should be the determiner of our future. With a spirit of love and brotherhood toward our fellowmen, we need have no fear of atomic energy and we shall have a rock foundation for an enduring peace.

IV. From the Church

BY OTTO STEELE*

THE Church is "the fellowship of Christian believers." Within this fellowship are included students, many of whom expect the Church to make a dynamic and challenging Christian contribution to their lives. It is a fact, sad but true, that a great deal of college life is far from real, far from inspirational, and tragically distant from the challenging existence of Christian ideals. Much, then, is expected from the Church—too much, perhaps, in some cases. Nevertheless, it is altogether proper, I believe, to inquire what Christian students expect now from the Church.

It seems to me that the task of the Church as regards student life is essentially the same as it always has been. Its great privilege and responsibility are to create and maintain a depth of spirituality in the life of students, to stimulate a social sensitivity to and concern for human needs, and to give to students the Vision Splendid, a world outlook and outreach. The student has a right to expect the Church to give him a gospel that is both personally and socially worthwhile, as well as being ecumenical in mind, spirit, and action. We shall consider each of these points in the order suggested.

1. *Spirituality.* On the day of Pentecost, the birthday of the Christian Church, there was a "rushing mighty wind." It was the power of the Spirit being made manifest. It was inevitable

* Mr. Steele is a student at the School of Theology, Boston University, preparing for the ministry in the Methodist Church.

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that this spiritual power be organized and given form. The result was the Church. As the Church grew and developed, however, oftentimes organization, ritual, and form took up so much time and interest that the vitality of the Lord's spirit was lost.

There is the danger today that the Church may lose its spiritual vitality. The Church needs the spirit of the Lord. Without being overly pious, it must furnish students with a faith that has life-giving power. The mere carrying out of a perfunctory ritual every Sunday morning will neither suffice nor satisfy. The Church must challenge and empower students to live more creatively and significantly. It must contribute to the well-rounded development of the individual student. Spirituality, then, needs to be thought of in terms of the total person. The Church should seek to meet the social, intellectual, esthetic, moral, as well as religious needs of the student. It should contribute to a wholesome Christian social development through association, cooperation, and sharing with other students. It should help the student as he thinks through perplexing problems in his search for truth—the reconciliation of science and religion, an adequate philosophy of life, the existence and nature of God, the validity of prayer, etc. It should show him how to appreciate the beautiful in nature and human life. It should give him a true sense of right and wrong and help him to make character-building decisions. It should bring him close to the living God through experiencing worship, which is, in reality, the beauty of holiness.

2. *Social concern.* Students have a right to expect sensitivity to human need and social leadership from the Church. Religion, in the eyes of the student, cannot and must not remain at the altar. It must courageously and creatively walk down the aisle and out into the "traffic of the ways" of life. It must avoid the sin of social irresponsibility which results from too great concentration on the inner life of the Church.

The test of real spirituality lies at the point of whether or not it issues in love-giving service to one's fellowman. Personal religion is valuable in so far as it goes. But it doesn't go far enough. It leaves out many social applications of the Christian

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gospel which need to be made. The treatment of the Negro is one of the most difficult and turbulent problems in American life. In a prize essay a Negro girl wrote that the worst punishment for Hitler would be to give him a black skin and force him to live in the United States the rest of his life! Prejudice, however, is by no means limited to the Negro. American-born Japanese also feel the sting of discrimination from narrow-minded, so-called "citizens" of America. It is up to the Church to practice the brotherhood it preaches in all of its social relationships. Moreover, the Church needs to stand up for the rights of the laboring man, and seek to work in society for economic democracy. It ought to place the service motive above the profit motive, and encourage the use of cooperative methods. Students on the campus have a chance to observe social conditions in the community surrounding the college and in their own home towns. Many have observed them, but have not become concerned about them. It is the task of the Church to make students aware of social need, and to assist them as they seek to apply their talents and abilities in the direction of Christian solution.

The student is interested in social action from a preventive and not simply a curative standpoint. He sees social ills needing to be treated, but he wants to know how to prevent them as well as how to cure them. He seeks to discover underlying causes. He endeavors to get at the heart of a matter. The Church ought to help him strike at the root of social evils. It should cause him to think deeply and earnestly about social problems. The church of the living God is expected to advance the Kingdom of God on earth. It is expected to implement the ideals of Christian brotherhood into the social order.

3. *World outlook and outreach.* It was said of old, "Where there is no vision, the people perish." It is likewise true that where there is no world vision, the Church decays. The Church, if it is true to the spirit of Christ, is world-minded. It seeks to embody the ecumenical ideal in its full meaning. The Church ought to be the agency through which basic understanding is reached between students throughout the world. There is a great need today for students to know each other across national

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and racial lines, in order to grow in the kind of mutual appreciation and understanding which makes possible not only a frank discussion of differences, but also united work toward common ends.

Students expect the Church to support the efforts of the nations to organize for world brotherhood and peace. The United Nations Charter represents a *way* toward world unity and peace, but it needs to be undergirded by a *will* to peace and a *determination* to achieve world brotherhood. Students want to know about the missionary program. They want it presented honestly and clearly, free from vagueness, in terms of definite needs. They want to see where Christian vocation fits into the picture. They are interested, and desire to share in the "World Mission of the Church." The Church has the distinctive function in the achievement of permanent peace to proclaim and practice the Christian life as a world fellowship in everyday relations, transcending the divisions of nation, race, class, and creed. Jesus Christ, the Light of the World, is not Lord at all if He is not Lord of all.

If students expect these three essential contributions from the Church: *spirituality*, *social concern*, and *world outlook and outreach*, students themselves ought to work in and through the Church to achieve them. It isn't a matter of the Church doing something for the student. It is rather an opportunity for the student to work with the Church in order to fulfill these high purposes and ideals which we call Christian.

V. From Myself

BY BARBARA ANDERSON*

WHAT do I, a Christian student, expect of myself, now that war is officially over and we are entering into a post-war world where a "just and lasting peace" will be up to me and young people just like me?

I begin this new era with a feeling of tremendous responsibility

* Miss Anderson is a graduate of Pennsylvania State College and is now doing graduate study in Nutrition at the University of Wisconsin. She has made no definite vocational plans, although she hopes to serve her Church in some form of full-time service.

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that such a grave task—the building of a new world order—should need my humble efforts, my time, and the talents God has bestowed upon me.

What can I do in such an undertaking without prayer—asking my Father to strengthen me and guide me in the ways of righteousness and truth? I shall expect myself to begin all things in communion with Him.

Realizing that the Church is the only element which has existed and become triumphant in the struggle we have just observed, I know that the greatest responsibility of all in the peacetime world rests upon the Church Universal. I pray to God, our Maker, that His Church will grasp hold of its most important opportunity, for it can do the things that are most needed at this moment.

So, just quickly, I shall ask myself what I must do about it all. What do I expect of myself? And then, I shall get busy!

I will keep my goal, "Christian Service," ever before me, as I do my part in service to the Church and to fellowmen, that as the Church moves forward, so will we all become nearer the peace of God which passes human understanding.

I may be a living Christian example before my associates, witnessing for Jesus Christ in all that I do, whether it be a career or bringing up a family in a Christian home.

I may help directly to further the work of the Church in my community by counselling the Luther League, teaching Sunday School, singing in choir, or doing whatever my talents will allow.

Or, I may give my life in full-time service in the work of our Lord and the advancement of His Church Universal.

Whichever is my choice, I must make it as soon as I can, and then, remember to carry it out in full commitment to Christ.

May He bless and guide my endeavors, and use me and others like me that His Gospel may reach ever forward! I hope that the little each of us can do, when put together will be so tremendous that He can say to all of us, "Well done, thou good and faithful servants."



United Student Christian Council in second annual meeting at College of Wooster, Ohio, Sept. 12-14, 1945. Some of the adults present are visitors. *Front Row* (left to right)—Louise Proehl, June Bramlet, Mary Ann Mattoon, Madeline Patterson, Alice Patterson, Clare Ruggles, Russell M. Jones, Carl Siegenthaler, Martha Stribling, Clyde D. Foltz. *Second Row*—Mildred Winston, Newton C. Fetter, Eleanor French, R. H. Edwin Espy, Helen Morton, John Deschner, T. Z. Koo, Winburn T. Thomas, Howard Lowry, Ursula Niebuhr, Luther Tueker, Ralph W. Lloyd. *Third Row*—Hilda Benson, Dorothy A. Nyland, Carl E. Lundquist, Harold B. Ingalls, Adah L. Kieffer, Ione Sikes, Claire Weaver, Donald S. Noyce, W. J. Kitchen, Fern Babeock, Harold W. Colvin, Huntley Dupre, John A. Moss, John E. McCaw. *Back Row*—Harry G. Goodykoontz, Louis Wolferz, C. Richard Evenson, H. D. Bollinger, Ervin L. Schofield, Paul J. Braisted, Barbara Anderson, Elizabeth Clay, Edmund W. Nutting, Grant Carlson, Bill Miller, Ensign Leininger, Phillip P. Moulton, Isaac K. Beckes.

United Student Christian Council

ONE of the significant developments among Christian students in this century was the formation of the United Student Christian Council during September 1944 in the Riverside Church, New York City. This interpretation of the second annual meeting was prepared for publicity release by Harold B. Ingalls, 347 Madison Ave., New York 17. The Constitution was adopted at the second annual meeting of the U.S.C.C. held at the College of Wooster, Wooster, Ohio, September 12-14, 1945. The aims and purpose of the World's Student Christian Federation are recorded in this connection so that the reader may more fully understand the significance of the U.S.C.C. as the American section of the W.S.C.F.

I. An Interpretation

BY HAROLD B. INGALLS

The United Student Christian Council moved cautiously ahead on plans for a more cooperative approach to voluntary religious work among college and university students in its second annual meeting held at the College of Wooster September 12-14, 1945. Forty-six representatives of nine denominations, the Student Y.M.C.A., and Student Y.W.C.A. and the Student Volunteer Movement laid a foundation for the development of a more effective use of resources in reaching students and faculty members on a thousand campuses. A constitution, tentatively adopted a year ago, was ratified, agreement was reached on a selected number of projected ventures, a budget was adopted and officers were chosen. Any delegates who came with either great expectations or deep-seated fears left without seeing them realized.

The U.S.C.C. grew out of necessity and opportunity—necessity because the World's Student Christian Federation, with which all agencies represented have affiliation, recognizes and deals through but one organization in a nation; opportunity because of the vastness of the problem of voluntary Christian work on American campuses. The common concern for the Federation,

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experience and confidence gained in working together on a limited scale for a decade, and certain cooperative ventures launched during wartime had provided a basis for tentative coming together leading to this week's action. Since 1935 the National Student Y.M.C.A. and Y.W.C.A. have been working together on most matters. Denominational groups have taken steps in consultation and cooperation in recent years as they met in the National Commission on University Work of the Council of Church Boards of Education. Within the past five years there have been numerous examples of Student Christian Association and Church groups jointly sponsoring conferences and some other programs.

Impetus to the most recent development was given by the National Conference on the World Mission of the Church, held at the College of Wooster in 1943. Within the ensuing time numerous conferences and consultations have been held in which students have expressed the desire for closer integration of all voluntary Student Christian Movements; some would be satisfied with a federation of agencies now at work, others would have a new United Student Christian Movement formed to supplement what 15 agencies are now doing.

The U.S.C.C. is not a super-organization designed to control or supplant other agencies, but a federation of those at work. Its function and purpose, as stated in the constitution, follow: "The Council shall be the body through which its constituent organizations maintain their membership in the World's Student Christian Federation. It shall be the purpose of the Council to further and express Christian unity, to meet and share common responsibilities, and to bring students and leaders together in fellowship and prayer around their common tasks."

The magnitude of those tasks is suggested in part by (1) the goal of a million dollars for relief and rehabilitation for students in devastated nations, to be raised in the colleges through the World Student Service Fund, an agency of the Council; (2) an additional \$50,000 for the special rehabilitation program of the W.S.C.F., to be raised through Student Christian groups; (3) the problem of creating means of fellowship, understanding and action between the various student Christian groups who hold diversified creedal and social action positions; (4) the large num-

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ber of colleges and universities in which there are either no religious programs or very inadequate ones; (5) the desirability of joint sponsorship of conferences to afford adequate coverage of the student field and to bring together diversified groups, and; (6) the task of training students for participation and leadership in the ecumenical movement of the Churches.

The Council united in support of the first two items and instructed its executive committee to prepare a statement summarizing present acts of cooperation and suggesting additional ones for experimentation. It shied away from a recommendation that regional units of the U.S.C.C. be established but recommended that cooperation on college campuses be pursued and that vigorous efforts be made to provide for student religious work where none exists. The work of the University Christian Mission sponsored jointly by the Federal Council of Churches and the U.S.C.C. was reviewed and approved. Provision was made for selecting delegates to the meeting of the General Committee of the World's Student Christian Federation to be held in Europe in August, 1946.

No one can predict what lies ahead for this attempt to relate and coordinate student Christian work. As the September *INTERCOLLEGIAN* states editorially, "It is too late in history to undertake to do the work of the Kingdom on any but Jesus' terms—'that all may be one.' The present failure of the Christian Associations and Church agencies to give adequate religious leadership to students is cause for humility, penitence, recognition of responsibility and concerted action." The Wooster meeting took some steps in the right direction, but many delegates left feeling that they were faltering steps. That they were the best that could be taken is an unhappy revelation of how divided the Protestant forces are.

Yet there is cause to thank God that the U.S.C.C. exists and is at work. The degree of unity which may be achieved nationally, regionally, and locally will be determined by the kind of leadership and confidence the U.S.C.C. can command, the readiness of all who are concerned about Christian work with students to cooperate in this ecumenical venture, the extent to which constituent agencies will see and welcome in the U.S.C.C. a larger oppor-

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tunity for achieving the goals of Christian effort with students, the success of various cooperative experiments now in progress or to be projected, and emergencies which necessitate more extensive cooperation. The U.S.C.C. is a venture in which are found elements of faith, conviction and doubt. But it is essentially one of faith—of the Christian faith which is forever drawing people and movements to recognize their basic unity in our Lord Jesus Christ and their fundamental mission in terms of His mission.

Dr. T. Z. Koo, Secretary of the World's Student Christian Federation led a series of four meditations during the meeting of the Council. He is traveling in the colleges under its auspices.

Officers elected were: Dr. John R. Mott, Honorary Chairman; John Deschner (Methodist), Chairman; Claire Weaver (Y.W.C.A.), Vice-Chairman; Donald Noyce (Congregational-Christian), Secretary; and Mrs. Reinhold Niebuhr (Episcopal), Treasurer. Dr. R. H. Edwin Espy, Executive Secretary of the National Student Committee of the Y.M.C.A. was elected Chairman of the executive committee. Dr. Winburn Thomas is Executive Secretary of the U.S.C.C. on a part-time basis by arrangement with the Student Volunteer Movement, of which he is the General Secretary.

Denominations represented but not mentioned in the roster of officers were Northern Baptist, Disciples of Christ, Norwegian Lutheran, United Lutheran, Presbyterian U.S. and Presbyterian U.S.A.

II. Constitution of the U. S. C. C. in the U. S. A.

Article I. *Name*

The name of this organization shall be the United Student Christian Council in the U.S.A.

Article II. *Function and Purpose*

The Council shall be the body through which its constituent organizations maintain their membership in the World's Student Christian Federation.

It shall be the purpose of the Council to further and express Christian unity, to meet and share common responsibilities, and to bring students and leaders together in fellowship and prayer around their common task.

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Article III. *Membership*

Membership in the Council shall consist of those Christian student work agencies and movements* which subscribe to the aims and purpose of the W.S.C.F. and indicate a desire to participate in the program and operation of the U.S.C.C.

The U.S.C.C. recognizes the autonomy of each constituent group to act in keeping with its inherent character.

Now member agencies shall be admitted by vote of the Council.

Article IV. *Representation*

Each member agency shall be represented by students, staff and/or other adult delegates to be selected by each agency respectively, according to quotas to be determined by the Council. The Council shall elect certain members-at-large.

Article V. *Officers*

The officers of the Council shall be: chairman, vice-chairman, secretary, treasurer, and chairman of the Executive Committee, at least two of whom shall be students; their duties shall be those usually assigned to such officers.

The officers shall be elected at the annual meeting of the Council to serve until the next annual meeting of the Council.

Article VI. *Executive Committee*

There shall be an Executive Committee with power to act for the Council between meetings of the Council. It shall be composed of the officers of the Council, the Executive Secretary of the Council, four additional members elected by the Council from its membership, and the chairmen of standing committees, ex-officio. At least one-third of the members of the Executive Committee shall be students at the time of their election.

The Executive Committee shall be responsible for raising and administering on behalf of the Council such funds as may be authorized for Council operations.

Article VII. *Meetings*

The U.S.C.C. shall meet at least once each year. Other meetings necessary for the transaction of business may be provided for by the Council or called by the officers at the request of the Executive Committee.

Quorum: A quorum for the transaction of business shall consist

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of one-third of the total membership of the Council—(comprising representation of at least half of the member agencies). At least one-half of this quorum must be students.

Article VIII. *Committees*

A. Committees of the Council shall be:

1. The World's Student Christian Federation
2. Committee on Religion and Higher Education
3. Committee on Program and Projects
4. Committee on Organization
5. Committee on Literature and Publications and such other committees as may be authorized by the Council.

B. Committees Related to the Council shall be:

1. The General Committee of the World's Student Service Fund
2. The University Christian Mission
3. The Student Volunteer Movement and such other committees as may be authorized by the Council.

Article IX. *Amendment*

The constitution may be amended by a two-thirds vote of the delegates present at any annual meeting of the Council, provided that the proposed amendment shall have been circulated to all members of the Council three months in advance of the meeting.

Article X. *Ratification*

This constitution shall go into effect upon the vote of two-thirds of the members present at an annual meeting of the Council.

Note.: * Article III, paragraph 1.

"Agencies and Movements" include the following members: Lutheran Student Association of America, National Commission on University Work of the Council of Church Boards of Education (Northern Baptist Convention, Southern Baptist Convention, United Brethren in Christ, Congregational-Christian, Disciples of Christ, Protestant Episcopal, Evangelical and Reformed, Norwegian Lutheran, United Lutheran, Methodist, Presbyterian U.S. and Presbyterian U.S.A.), National Student Council of the YWCA, the National Student Council of the YMCA, and the Student Volunteer Movement.

III. The Purpose of the World Student Christian Federation

1. To unite students' Christian movements or organizations throughout the world, and to promote mutual relations among them.
2. To collect and distribute information about the conditions of students in all lands from the religious and other points of view.
3. To promote the following lines of activity:
 - a. To lead students to accept the Christian faith in God—Father, Son, and Holy Spirit, according to the Scriptures and to live as true disciples of Jesus Christ.
 - b. To deepen the spiritual life of students and to promote earnest study of the Scriptures among them.
 - c. To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.
 - d. To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing to draw the nations together.
 - e. To further either directly or indirectly, the efforts on behalf of the welfare of students in body, mind, and spirit which are in harmony with the Christian purpose.

What do Students Seek From the Church?

By DONALD R. HEIGES*

THIS question may seem to imply that students seek something different from the Church just because they are students. Such an implication is unwarranted because student attitudes toward the Church are usually reflections of their home and community experience. Going to college merely brings to sharper focus certain needs and convictions which have been developing for years. This is particularly true of students who live at home and maintain their relationship with the family church while they pursue their studies at an institution of higher learning. Those who go away to college are in a slightly different category because of the break with home and the home church. In this situation there is greater temptation to irresponsibility and exaggerated independence, but the fundamental attitudes remain the same. In short, college students do not constitute a distinct religious species. Their impatience with empty formality, with equivocation, with inaction is characteristic of youth, whether in college or out of college.

What then do students *seek* from the Church? The question is not put in terms of what students actually get from the Church or yet what the Church should do for students but in terms of what students want. Furthermore, the form of the question leaves out of account all those students who seek nothing from the Church. But when students do turn to the Church, what do they seek?

First of all, they seek an opportunity for meaningful worship. Very few students today are atheists, or even agnostics. Intellectually they have little difficulty in accepting the existence of God. But practically God has little meaning for them. He is "far away," they confess with poignancy. And they look to the

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church "to bring him near." This is the purpose of worship, as they see it. All too often this high purpose is not achieved, and for this failure students are quick to express their resentment. They tend to be critical of liturgical services because they so frequently degenerate into mechanical performances. What they call the mangling of a liturgy by the minister or the choir or the congregation profoundly disturbs students. Unless a formal liturgical service is done correctly and beautifully, they prefer more simple worship settings in which greater latitude for individuality and creativity is possible.

In connection with worship students look to the church for direction, for guidance through this tremendously baffling and confusing world. They are so painfully aware of their bewilderment and perplexity that when they go to church they don't want to have preachers intensify their plight. Despite the fact that students live in an intellectual world bounded by the classroom, the library, and the laboratory, when they go to church on Sunday they do *not* want to hear from the pulpit intellectual analyses of the political, economic, moral, national, or international situation. What they want is not more analysis, but rather synthesis—a putting together of the broken pieces of their own lives and of the world in which they must live. They want to be reassured that, despite all appearances to the contrary, life does hang together and that it does make sense.

Nevertheless, there should be in the Church a place where problems can be faced and wrestled with in the light of the Christian faith. In other words, students seek within the Church an opportunity for untrammelled and unfettered discussion of any and every issue which disturbs them. They lament that in many of our churches this need is not met or is met poorly. Sometimes the most troublesome subjects are avoided altogether; and when they do come up they are not met honestly and squarely. Students maintain that church discussions often do not get down to the root difficulties. As one sophomore put it, "If only somewhere in my church I could have shared my doubts and misgivings and questions with a group of like-minded persons who were fed up with stock, ready-made answers and who wanted to dig deep!"

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If worship is meaningful, if preaching is positive, and if there is a forthright facing together within the Church of moot questions, then students naturally become restless until they find something significant to do. They seek action from the Church. "The trouble with our church is that it doesn't do anything." How often those who work with students hear that cry of despair! Say all we will about the idealism of youth and the impatience of adolescence, the criticism will not down. Once a student has experienced the power and purpose of God in worship and in preaching, and has come to see the relevance of the faith within him to a world of blood and sweat and tears, how disheartening and disillusioning it must be to be told that the only thing the Church has for him to do is to serve as an usher once a month!

This is but a sketchy answer to the question: What do students seek from the Church? But it is true as far as it goes, and it does constitute a challenge. As they look to the churches, where will students find worship that mediates the reality of God, preaching that is compelling with the divine purpose for men, discussions that go to the roots of difficulties for forthright solutions, opportunity to do something that is relevant and significant in a world aflame with destruction? But this is a question *all* men are asking who still look to the Church for an answer to their deepest needs.

How Christian is the Church College?

By WILLIAM G. LAND*

ONE great university, admitting the value of the religious ideal, has ruled out religious instruction from its discussion of the educational curriculum because of the "varieties of faith and even of unfaith" to be found in this country. Such a statement may be valid argument for avoiding conflict between what might be taught in the public schools and in state-supported colleges and beliefs held within the household. It cannot, however, become an argument for those 595 institutions of higher learning, excluding professional schools, which the U. S. Office of Education lists as being under church control. It ought not to be an argument for the 304 privately controlled colleges, most of which have strong ties with the church or are related by historic kinship.

Yet how many church colleges effectively practice a policy of truly Christian education? There is quite a difference between a church college which exists *pro Ecclesia* to keep alive the tenets and pride of a particular denomination, and a college whose function *pro Christo* is to instill in its students—of whatever sectarian background—the great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and . . . thou shalt love thy neighbor as thyself." One, cultivating the tares of human diversity among the wheat of essential Christian tradition, leaves the field of mankind still sown with dissenting seed. The other, by bringing a unity from out of those mixtures—by examining for reality and truth and tolerance the successive layers of tradition and usage and change—creates understanding and so gives mental strength to both heart and soul. The process of education for truth is that

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of awakening mental perception of principles which are eternally guiding—in the Christian college they are primarily related to belief and faith in God.

Again, there is a difference between a college which gives a formal—even though wholehearted—observance to religion, and a college which insists—even on a purely secular plane—that the cornerstone of our Western civilization is the Judaeo-Christian ideal which survived and enveloped all the glories of Greece and Rome. One type of college merely prolongs its students' earlier mental association of worship and prayer and preaching with those paths of Sunday-School righteousness which they are quick to observe differ from daily reality. Even when preaching the most social of gospels, it places a boundary between a passive attitude of acceptance of the Christian ideal through faith, and a critical attitude of acceptance through inquiry. The other—whether or not as a college it may leave entirely to its church the religious implications of faith—points to the inherent values in the Christian ideal by scanning the rise and fall of empire, by searching the effects of narrow-mindedness and intolerance, and by triumphing in the search for eternal principles which are to be found in all fields of knowledge and action. In a day which has seen the putrid horrors of barbarian Nazidom and the bestial incompassion of fanatic Japanese, there can be no question of the validity of the Christian ideal to us. It should be preached and taught and practiced as befits the heritage of a great religious, humanitarian and ethical development.

It is not enough for a college to hold chapel services, to give a Bible course, to hire a chaplain, or to sponsor one or more religious societies on campus. Any college can do these things, and most of them do; yet, except to those mentally halt and blind, so doing does not make them Christian colleges. The great basis of Christian educational policy, "Thou shalt love the Lord thy God with . . . all thy mind," cannot be fulfilled by mere formalism—setting up the outward appearances without insuring that every spirit shall find more than emotional stimulation. A college which teaches and supports religion must at the same time bring to the fore its essential place in our Western civilization; otherwise, it limits proper understanding and evaluation, and

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so creates in its students a mental myopia conditioned to receive the part but not the whole.

There is a saying of Confucius which, as translated many years ago by the sinologist, James Legge, our Christian colleges might well inscribe above their portals: "Learning without thought is labor lost; thought without learning is perilous." A recent translator, Mr. Lin Yutang, relates its message to the individual: "Reading without thinking gives one a disorderly mind; and thinking without reading makes one flighty, or unbalanced." In another passage the words of the sage are even more plain: "Learning prevents one from being narrow-minded." Not only heart and soul but "all thy mind" are required by the Christian commandment. Those colleges which count themselves Christian must by all means maintain a viewpoint which does not hesitate to seek out the spiritual bases and contributions of all mankind in order to strengthen each individual's heart and soul in the eternal verities.

The attitude of the church-related college toward inquiring into and presenting many points of view is likely to vary with the intellectual backgrounds of the people who support that particular institution. Its outlook reflects truly the measure of wide-mindedness or narrow-mindedness invested in it. There is a chasm of difference between a church college which is so zealous in its particular evangel for Christ that its students are restrained from finding their intellectual freedom, and a Christian college which seeks a practical way of faith, hope and charity by retaining a spirit of open-mindedness toward the place of the essential ethic under changing conditions. The one, prone to circle within the mental horizons of a past generation, even though modern scholarship has opened new vistas for mind and soul, is likely to become insulated from the world; and when it has lost the common touch it has lost the very spirit of Christian charity—a tolerance of others' points of view. The other, adapting itself to worldly progress, reaches out to harvest in all fields of thought and to winnow casual chaff from the grain of truth—seeking always that vital seed which keeps growing forever into the spiritual heritage of our world.

Yet a Christian college, whether church-supported or church-

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related, which seeks to find faith in reality and hope in truth and charity in tolerance, is in a difficult position. It cannot depend for support on the institutions of government which in a democracy must be all things to all men; neither can it depend on those institutions of the Church which are dedicated to perpetuating the realm of the Church. It must depend, instead, on the faith of a relatively small group of individuals who believe in a fundamentally Christian basis for educational policy, "Thou shalt love the Lord thy God with . . . all thy mind."

There are many people who are shocked if a college introduces its students to doctrines different than those which they themselves believe. Others look to a college to teach the ideals which they want believed in but are not always willing to practice: tolerance, for instance. Many others wish a college to guard young men and women from worldly experience, yet insist that it teach, primarily, those things which will help them "get on in the world." There is an appreciable difference between the integrity of a college which has so temporized with such demands that it lets its supporters dictate its educational and social policies, and a college which deems inducing a liberal viewpoint among an older generation no less important than stimulating a questing spirit within the younger. Such a college, which heightens the interests and deepens the thought of its students while at the same time it attempts to raise the educational sights of its supporters and to broaden their outlook, upholds its Christian commandment twofold.

Because the church college as a whole has been forced into secularization by the demands of those who have tried to keep up with what has seemed academically fashionable, it has become less and less a power for Christian education. Before again it can take its place it must re-educate these older minds, who on the one hand have unthinkingly made the ways of secular colleges as their ideal and on the other have been conditioned in their notions of Christian education by long exposure to the intellectually flaccid efforts of many professional church workers. They are thus only faintly aware of any critical discernment of what a Christian basis of education might be.

This is not to say that the immediate curricular objectives of

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all Christian colleges should be alike: their curricula naturally depend largely on the function which they serve in a particular region or community. All colleges can, however, integrate the subject matter of their courses with the teaching of eternally guiding truths. The study of the natural sciences is, for instance, primarily a quest for basic principles and an enlargement of their application. The study of the humanities and social sciences attempts to discern values in the efforts of individuals and of mankind to build a better world. Within such broad fields there may be as many varieties of collegiate curricula as there are institutions which find adequate support for them. Whether the particular aim of a college may be immediately vocational or intellectual, as a Christian college it has the duty of correlating the pattern of its courses with its greater objective—the sincere pursuit of the Christian educational ideal.

Upon such integration the distinctively Christian character of a college depends. No matter what plan may have been devised on paper by its educators, or touted by its publicists, the success of a college depends largely on whether it has been wise enough and fortunate enough to have brought together a faculty who are united in their educational goal and agreed on the ways of attaining it. Some years ago, the *Princeton Alumni Weekly* printed a series of letters from some of its more prominent graduates in answer to the question: "What would you do if you were to go through college again?" At least three-quarters of those alumni gave the same answer: "I would choose courses by the people who teach them rather than by the subjects taught." Not that any of these men advocated an unbalanced curriculum: they merely made it plain that the teachers, not the subjects, were for them the lasting educational influences. If the ideal of a truly Christian education is to be realized, it must ultimately depend on Christian leaders—not necessarily pillars of a church—who are not merely competent teachers in their subject-fields, but who are vitally interested in students as persons. Upon their example rests the imprint of the Christian college on growing generations.

Is *your* church college truly Christian? Is it re-seeding the field of mankind with diversity or is it planning unity for the

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future of religious thought? Is it divorcing Caesar from God by separating the world from its ideal, or is it teaching the Christian ideal as the great heritage and development of theistic faith which throughout the centuries has brought us the things for which we fight? Is your church college practicing and teaching the Christian religion so as to arouse the least mental resistance, or is it seeking to impart and arouse the critical spirit of our youth in order that thought based on learning shall both guard their future and strengthen heart and soul today? Is your college looking mentally into the past and restraining its students from experiencing what may appear to them to be new ideas and situations, or is it looking forward toward independence of mind and of action—an education which will last through change and through storm, seeking in faith and hope and tolerance a satisfying, lasting and understanding guidance?

All this may seem academic, setting up statues of straw. As a matter of fact, the understanding of what a really Christian college should be underlies the practical action of your college either in setting a standard of Christian education or in falling away from educational integrity so that it should not deserve any but secular support. It underlies the selection by your church college of its way of life, for as its supporters and trustees and leaders believe, so will it live.

Your church college today may be, to all intents and purposes, a secular institution, in which case it may be already spiritually dead. It may be less a Christian college than a sectarian institution, in which case it may be prolonging divergencies of tradition and usage in a world which is clutching at every chance for unity. Possibly it may be a Christian college—putting into practice by its policies, through its faculty, and in its curriculum, those great commandments which are the bases of Christian Education: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself."

Among the nearly 800 church-related colleges in America, how many can qualify as truly Christian?

Rethinking the Christian College*

By W. BURNET EASTON, JR.

PROBABLY never in modern times has there been so much soul-searching and self-criticism among educators as there is today. Every college campus has its postwar planning committee, and thoughtful educators everywhere are deeply concerned about the whole philosophy and intent of modern education. Most of them recognize that what passed for education in the prewar era was inadequate and in many ways superficial. Almost everyone is defending or attacking some theory.

A TIME TO ADVANCE

On the whole this discussion is healthy. The postwar era will offer opportunity to break new ground in several directions. If the colleges do not break some new ground they will fail in their task as the educators of youth and one of the most important molders of our culture. The consequences of such a failure are too terrible to contemplate.

It is not my purpose here to discuss all the aspects of the problem at the college level. I wish to make some criticisms and suggestions concerning the "church-related" or "Christian" college. I am primarily concerned with the Christian religion, and it is only the Christian college which even pretends to give

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a thoroughly Christian education. While tax-supported institutions certainly evince a healthy, increased interest in religion, their service to Christianity is pretty limited. If there is to be any sound Christian education at the college level it will have to be given by those colleges which still call themselves Christian.

Among the educators in Christian colleges there has also been soul-searching and re-evaluation. Administrators are emphasizing the need for more religion on the campus. Committees are recommending a variety of techniques to make religion a more integral part of the student's life. Most of this discussion, however, centers around the question, How get more religion into the college program? This statement of the question reveals how completely Christian educators have failed to grasp the real problem.

Properly speaking, the Christian college is concerned not with teaching *religion*, but with teaching the *Christian* religion. As Christians, next to our own soul's salvation, our major function in life is to persuade men and women to accept the Christian faith and to live in the Christian way. More precisely, the Protestant Christian college ought to be primarily concerned with the Protestant interpretation of the Christian faith, which we believe to be the true interpretation. This does not mean that a Christian college might not offer courses in comparative religions or in the history of religions. But these are not its major responsibility. And they are not substitutes for Christianity. The Christian college's first responsibility is to graduate students who are convinced Christians, who know what they believe, and why.

AN INEVITABLE CONFLICT

There are some, perhaps many, who will say that this is the function of the Church and not of the college. It is a function of the Church, but it is also a function of the Christian college. Those who deny it have not faced the most profound problem of Christian higher education.

The fact is that there is a basic and inevitable conflict between a Christian education and a "liberal arts" education. By and large, the liberal arts philosophy of education is directed toward

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the pursuit of truth, which nobody ever quite catches. In fact, most of our liberal arts colleges glory in the fact that they are "seekers after the truth." But Christianity is not a pursuit of the truth. It is a declaration of the truth already revealed, in which all other truths must find their meaning. This is as basically different from the current liberal arts philosophy of education as day is from night. Moreover, to put Christianity into a liberal arts environment is to destroy the Christian faith, for then, of necessity, it can be presented as only one of the many partial truths. This is what has actually happened in our Christian colleges. Christianity (and usually it is not even Christianity, but religion) becomes a department and a fragment of the college picture. Even if it is made an important fragment, it is still a distortion of the Christian truth and places Christianity in a false light. Indeed, it seems fair to say that a Christian liberal arts college is a contradiction in terms.

The criticism of the liberal arts college from the point of view of its cafeteria nature and of its failure to have a unifying philosophy of education, has been made often enough. The most famous critic is probably Chancellor Hutchins of Chicago. He would make metaphysics the unifying factor. Unfortunately, many Christians have hailed this as a hopeful sign. Dr. Hutchins' criticisms of the liberal arts formula have been trenchant and his courageous readiness to try a new philosophy is admirable. But, from a Christian point of view, a metaphysics may be no better than a secular or cafeteria philosophy. Indeed, it may be worse, for it gives the illusion of having solved the problem when it offers only a substitute heresy for the true faith. Christianly speaking, heresy is always more dangerous than paganism. Nevertheless, one wishes that Christian educators had the same acuteness and administrative courage Chancellor Hutchins has shown.

THEOLOGY MUST BE CENTRAL

The unifying factor for a Christian college must be Christian theology or else the college should not call itself Christian. And this means more than compulsory chapel and having a "professor of religion." If the Christian conceptions of God and man

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and their relationships are true (and as Christians we accept them as true), there can be no area of life that a Christian theology does not inform. A Christian college is a college that makes every department support and defend the Christian faith. Its primary function is to turn out graduates who are first Christians and secondarily doctors, lawyers, or merchants.

This is not impossible. Education, if it knows what it wants to produce, can produce it. The British public schools and universities of the nineteenth century knew what they wanted and produced it—the British public servant. The Prussian militarists and the Jesuits knew what they wanted and produced it. This is not to defend any of these products as such, but to show that education can do what it wants to do, if it really knows what it wants. One of the troubles with our liberal arts colleges is that they do not really know what they want to produce. But the evangelical Christian college should know. It should derive its knowledge from its faith. Its one justification for its existence is to produce men and women who will go into life with a high sense of the Protestant Christian doctrine of vocations and callings. In actual fact, the percentage of students graduating from our so-called Christian colleges, who have a deep understanding about their destiny and function as Christians in this world and the next, is negligible. I doubt if it is much higher than the percentage in our tax-supported institutions which make no pretense of being specifically Christian.

If the Christian college is to be true to its Christian vocation and meet the challenge of the years ahead, there is need for what is virtually a revolution in its philosophy of education. The task will be difficult. The obstacles are many. In numerous cases it would be easier to start a college anew than to try to transform some of our so-called Christian colleges into really Christian institutions. In this task, the best thinking of many minds will be needed, and inevitably there will be a period of trial and error.

FOR A CHRISTIAN FACULTY

There is not space here to give a blueprint of the Christian college, and I shall not try. However, certain suggestions will

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indicate the necessary orientation of such a school. They presume that the trustees and administration are definitely committed to an unequivocal Christian philosophy, and are ready to break with the traditional liberal arts conception. Granting this, the most important factor in the whole college program is the faculty. It, too, must be committed to the Christian view. Every member of the faculty ought to be a convinced Christian and an active member of some evangelical church. Indeed, if the college is to have any success in giving its students a sense of Christian vocation, the individual members of the faculty should feel that they have been called by God to their particular responsibilities. It would not be amiss if all members of the faculty, even the science faculty, had had some formal theological training. Certainly they all should have theological understanding. Technical schools may employ undereducated experts, but not the Christian college. Particularly in the departments of sociology, political science, economics, and psychology, the teachers should be competent theologians. There would be no course in Christian ethics *per se*, for that fragmentizes Christianity and therefore negates it. But all courses that deal with life as it is lived should be primarily concerned with the Christian approach and interpretation.

MORE COMPULSORY COURSES

Second, the number of compulsory courses should be greatly increased and a much more rigid control imposed on the students' choice from the curriculum. This seems to be the trend in a number of colleges. Among the required courses would be an increased number in Christianity. I would require at least three. One would be Bible, taught not just as another academic jigsaw puzzle and not just as great literature, but as the Word of God. It is possible to do this and still accept the best of modern critical scholarship. A second course would be Church history, taught by men who are aware not only of the failures of the Church as a human institution, but who also are deeply committed to the Church as a divine institution and God's vehicle for the salvation of men. This course would give special emphasis to the Reformation. A third required course would be Christian theology.

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I shall not go here into the other courses which might also be required. In general, they would emphasize the humanities, with enough science to make students intelligent about the scientific approach. Except for science majors, students would not be required to take as many sciences as most colleges now require. And science majors would have to take a solid load of the humanities, even if it meant adding another year to their course.

Neither is there space here to go into the extra-curricular side of the college, although it is not unimportant. Needless to say, there would be adequate provision for corporate worship, student activities and recreation. The house plan of living is greatly to be preferred to the fraternity system. As far as possible, the college would be interracial in both faculty and students. It would seek to be a cosmopolitan group, drawing its members from all areas of life and uniting them into one purpose—the defense and extension of an evangelical and Christian faith.

PRECAUTIONS TO BE TAKEN

The criticism may be made that a college which so completely took its stand on one point of view, even that of the Christian faith, and directed all its energies to producing a graduate indoctrinated with that point of view, would automatically become rigid and sterile. This danger is admittedly real. There is no position man can take that cannot be corrupted. But the dangers are not all one sided. Even if a certain amount of sterility did enter into such a college, I am not sure that the consequences, for either the students or society, would be any worse than the consequences of what now passes for a college education. However, I do not believe that such a college would become hide-bound if certain precautions were taken.

First, the college should recognize that, while all members of the faculty and administration should be convinced Christians and members of some evangelical church, and therefore in basic agreement about the purpose of the college, they might be in wide disagreement about how that purpose should be carried out. In this area, the conflicts and tensions necessary for development could be maintained. Moreover, if the administration and the faculty were in basic agreement about what they were

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trying to do, it would be possible for the administration to give the faculty much more freedom and responsibility for the total program of the college than obtains on most campuses today.

A third precaution would be taken when the college makes it abundantly clear that piety, no matter how genuine and sincere, is not by itself a substitute for sound scholarship or teaching ability. A Christian college has a responsibility to its faculty. A definite method of advancement and tenure is necessary. But the college cannot afford to be sentimental about piety. With devotion must go a high standard of scholarship and of teaching ability.

A fourth precaution would be taken when the college recognizes that Christian faith cannot be compelled. The college has an obligation to make its students know, in the most persuasive terms possible, what the Christian faith, with its implications for life and death, is; but it does not have the right to insist that the student accept that faith. For instance, no student should be graduated who does not know what the Christian faith is and what are the reasons for it. But if a student rejects it and rejects it intelligently, he should be given as much respect, freedom and academic honor as anyone else.

Finally, the students should be encouraged to participate in as much self-government as possible, even in criticism of the methods (but of course, not the purpose) of the college.

With these precautions, there is no reason why the Christian college could not be just as intellectually acute and stimulating as secular academic institutions. In fact, it ought to be more intellectually stimulating. It is united in a great and challenging task. And it is free. "In Christ, and in Him alone, is there perfect freedom," academic or otherwise.

The Challenge of Science to Church-Related Colleges

BY S. J. VELLENGA*

AUGUST, 1945, will remain as one of the most climatic months of our world's history. The release of the atomic bomb, Russia's declaration of war on Japan, and Japan's final capitulation took place in such rapid order that each event tended to minimize the one preceding it. But this graphic climax of the war's cessation served also to emphasize and to re-emphasize the triumphs of Science and a coordinated Democracy. America and the world are quite ready to acknowledge scientific achievements as the common denominator of our Allied successes.

Our secretary of war, Robert Patterson, in a paper entitled "National Defense and Industrial Research," given in a forum on the Future of Industrial Research conducted by the Standard Oil Company, said, "There is a great voice in the world today, the voice of Science and Technology. It is a voice heard since ancient times but never until today has it spoken with such authority, have its words been so filled with promise, has it been listened to with such hope. And in no country in the world does the voice speak as eloquently as in our own.

"Science and Technology have changed and are changing the lives of all men—not a single aspect of our society but feels their advance. The things we make and use, the food we eat, the clothes we wear, the way we travel and communicate, the houses we build, the way we cure and prevent disease, the way we have fought and won—all have been fashioned by science. Both war and peace move under the sign of research, discovery and invention."

We analyze terrain by radar. We prevent the ravages of typhus and malaria by killing hosts of insects with D. D. T. Recently won airfields had durable runways made ready with Stabiol in a matter of moments. Penicillin, only recently a laboratory curiosity, is now produced in large commercial quantities.

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Synthetic rubber thrills us with a production exceeding that of natural rubber before Pearl Harbor. And certainly the continuing revelations of the atomic bomb should convince even the hardest of the die-hards that Science and Technology wield enormous powers. One could go on. It could well be said, as spoke the Queen of Sheba when she viewed the wealth of Solomon, "The half was not told me." The purely scientific aspects and the phenomenal production of these and many other technological features of the past five years have shown what American Science and Industry can do under pressure. Progress has been so stupendous that we consider our life of twenty-five years ago as almost primitive.

And yet there are those who feel that civilization has been betrayed by Science. Destruction of property and loss of life were terrific in the war, both in kind and degree. This cataclysmic awfulness was largely due to Science and Technology. But has Science betrayed Civilization or has Civilization betrayed herself?

Upsetting traditional types of employment by technological advances has also caused many people to feel that retrogression, and not progress, is the lot of most peoples in this day and age. Dr. Karl T. Compton, President of The Massachusetts Institute of Technology, and one time chairman of the late President Roosevelt's Science Advisory Board, found that previous to 1900, 976,000 individuals were employed in the carriage and wagon industry as manufacturers, drivers, draymen, livery stable managers, blacksmiths, etc. Thirty years later, with the advent of the automobile, based on innumerable scientific discoveries and engineering developments, 2,405,000 individuals were engaged in this industry, exclusive of those engaged in oil production. These are figures corrected to allow for the increase in general population in the same interval. They show that while the advent of the automobile produced technological unemployment among carriage and harness makers, the net result for labor has been a 250% increase in the number of jobs.

Do scientific achievements have in them the power of good? Is it even worthwhile to debate the question? Just as the accomplishments of speech and the written and printed word can be

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used for good and evil, likewise advances in aviation and high octain gasoline, which have been used for destroying mankind, also can benefit mankind.

Surely the attitude that scientists had better declare a holiday to allow the rest of society to catch up is contrary to all that is called good and progressive. It is unthinkable that we shelve our accomplishments in the realm of the technical. Radar, D. D. T., and even atomic power are here to stay.

In spite of the proved power of Science and Technology and its magnificent achievements it does have an obligation to society. Science of itself is, of course, amoral. But scientists and industrialists have the responsibility of answering the question as to their contribution to the welfare of mankind. Germany was not defeated because she was unscientific. She had enormous facilities in personnel and equipment for producing all the instruments of war. We perhaps do not yet realize how close Germany came to winning the war by her technological ability. But she did ignore the fact that Science is also a way of life and if it is put to immoral purposes it is doomed to failure. Her policy of driving out some of her best brains was anything but an exhibition of moral, common sense. As there are laws in the realm of Science, so also there are laws in the spiritual and moral realms which cannot be defied. Civilization will not long continue if her achievements, so clearly portrayed by scientific achievements, are not moral or are used for evil purposes. Let us note what two of our recognized experts have to say regarding this matter.

David Lilienthal, of the Tennessee Valley Authority, in an article in the *Christian Century* of July 19, 1945, says, "Research must have a 'soul.' Intelligence is not enough without a spiritual and human purpose. Research that is only 'enormously developed intelligence,' research that leaves out the primary driving force in human affairs—the *spirit* of men—can lead only to one catastrophe after another, each more horrible and mechanically perfect than its predecessor, to the exploitation and devastation of natural resources, and finally to the most horrible catastrophe of all, a non-moral rather than a moral world."

Dr. Arthur Compton in an article in the *Rotarian*, October, 1945, quotes Thomas Paine as saying, "He that would make his
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own liberty secure must guard even his enemy from oppression; for if he violates this duty, he establishes a precedent that will reach himself." Dr. Compton goes on to say, "The time has now come when the law of brotherhood must be invoked. . . . If the individuals composing society are to have freedom, happiness, and security they must live with one another on the level of co-operation and mutual respect. . . . [Science] has given us communication and transportation systems that make the world an interdependent neighborhood. It has loosed forces that compel us to learn how to live together. Our choice is that—or chaos."

No one doubts that we are looking forward to an era of scientific and technological endeavor that will in a large measure continue our really phenomenal progress during the war. During the twenty-five years preceding 1940, industrial research had expanded ten times. In 1940, 70,000 scientists were so engaged—and expenditures for industrial research and development were at the rate of 300 millions of dollars per year. Industrial research is going to be commonplace.

Dr. Jewett, former chairman of the Board of the Bell Telephone Laboratories, Inc., and now President of the National Academy of Sciences, said in the Standard Oil Company Forum on the Future of Industrial Research, mentioned above, "Industrial research organizations seem certain to grow in number, in size, and in diversity of fields covered, and to play an increasingly dominant part in determining our economic, and so our political future." Already the Firestone Rubber Company has built a new Research Laboratory in Akron, Ohio, that is the Utopian dream of scientists everywhere.

Routine production in manufacturing plants will require and continue to require great numbers of workers who have had some fundamental training in the basic sciences. Here again the great war programs will divert their activity into numerous channels, thus continuing to require the aforementioned large group of workers.

And then pure research, which is so vital to applied science, must be re-habilitated in the colleges and universities. There may be a feeling that pure research is unnecessary. Dr. Urey, of Columbia University, when asked what the difference was

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between pure science and industrial research replied that the difference was twenty years. Pure research is the bed rock of applied technology.

Furthermore, supplying this expected increase in all forms of scientific personnel in all degrees of accomplishment is going to require a sizeable group in colleges, universities, and even in secondary schools, to instruct in the basic sciences.

In the United States we now find ourselves distressed by a tragic deficiency in personnel to take up the neglected work of the past few years, let alone trying to take up the increasing number of positions in the expanding realm of Science and Technology.

We have accomplished mighty things in this land, but many feel that they have been attained under the handicap of a misguided policy in the Selective Service. Due to patriotic fervor and to our democratic ideal to treat no one better than anyone else, youths were taken almost indiscriminately into the armed forces. Included in this group were many scientists, both actual and potential. In the field of chemistry alone it has been estimated that at one time there were 15,000 trained chemists and chemical engineers who were not engaged in chemical pursuits while in the armed forces. As a result of the policy of Selective Service, we are suffering from a deficit, in all fields, of 150,000 B.Sc. degrees and perhaps 8,000 Ph.D's., the latter of whom would be ready to do work on original investigations. Some authorities estimate that it will be anywhere from 1949 to 1955 before this deficit can be made up.

England and the Soviet Union were not guilty of such a practice. England's scientific and technical schools are crowded. For example, in the 1942-43 season, so many men undergraduates were taking scientific courses at Cambridge University that there was a "resulting congestion in the laboratories." (*Encyclopedia Britannica Year Book, 1944*, p. 148, "Cambridge University," lines 5-6.)

In Russia, each student, upon graduation from the seventh grade, is considered a prospect for either the factory or further schooling. By a constant weeding-out process, worthy students in civilian and professional fields are certain to be retained. In

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1942, 75,000 new industrial, transport, and communication engineers, physicians, agronomists, and other specialists were graduated from Soviet schools. By the Spring of 1943, this new plan, which was inaugurated in 1941, had provided the Soviet Union with over a million trained technicians of various educational levels. In both the Soviet Union and England there is adequate personnel to carry on a full program of research in all fields of endeavor.

America is realizing her deficiency. She knows that our blessed accomplishments in the war effort were due, in a great measure, to the contributions of Science, past and present. Now that the Pacific War is over, a strong emphasis is being placed on encouraging young people to look toward the fields of Science for their life work. A measure now pending in Congress, H. R. 2827, would provide for the release of scientists now in military service and for the deferment of a minimum number of students annually to pursue science studies in the Universities.

Dr. Vannevar Bush, Director of the Office of Scientific Research and Development, in his report, *Science, the Endless Frontier*, has recommended to President Truman the establishment of scholarships and fellowships for high school and college graduates who show an aptitude for scientific endeavor. This will allow many and encourage others to look toward this field which has been so sadly depleted. The recipients of these awards, of course, must be capable as scientists. Furthermore—and it is encouraging to note this recommendation in Dr. Bush's report—they should have a well-balanced education.

There are several bills pending in Congress now for the establishment of organizations for the promotion of scientific research. These are the outgrowth of Dr. Bush's recommendation to President Truman.

To summarize our present situation, we find pursuits in pure Science and Technology neglected, personnel depleted to a dangerous degree, and the prospect of a need of more scientists than we ever have had before. These facts are made more pronounced when we face universal military training and an apathy and even active opposition on the part of many in the development of scientific and technological programs. On top of all this we

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are a people confused by the problem of atomic power. We have a tiger by the tail and we do not dare let him go.

It is just at this point that the church-related college has its great opportunity, as well as a great obligation. The world needs leaders in all fields of life. It needs consecrated men and women who have the welfare of mankind at heart. It needs them woefully in the field of Science, and perhaps it needs them as much in this field as in any one other line of endeavor. Students are going to flock toward the Physical, Biological and Psychological Sciences. The law of supply and demand decrees so. And what greater responsibility and obligation does the church-related college have than to take part in this undoubtedly great influx in the years ahead? One may wish to point out that we are veering away from the ideals and goals of the liberal arts church-related college. But, does it conflict with the liberal arts point of view to train *competent* scientists as well as scientists with a well rounded education? Church-related colleges emphasize the plus value of their culture—and well they might. It is an important part of their contribution to society. Why not further emphasize that in the realm of science they can train adequately in the fundamental subjects as well as produce an individual who realizes his obligation to his fellowmen, socially, morally and spiritually? The record of graduates of the Science departments of church-related colleges, as these students went on to further study in their field, has been good. But the challenge remains that these institutions should see that their Science departments are adequately staffed and well equipped. In many colleges this will require greater emphasis. Due to the great need of experts in industrial research, college and university men are going to be sorely tempted by salaries four and five times that offered by educational institutions. This challenge must be met, although not necessarily financially.

Then these colleges should go out to secure students, making a definitely positive effort, with the slogan that they can train and educate students to be good scientists as well as being "mentally awake and morally straight." Capable students should be sought, even though some may require financial assistance to keep them in school.

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May I repeat that it is an opportunity for Christian America to wield a mighty influence through her educational institutions. And may I further repeat that it is an obligation. America is required to set before the world the pattern of progress in intellectual pursuits and in moral behaviour. To hold her prestige she also must lead in scientific endeavor. Science is power and the world recognizes this fact. The church-related college must assert its aims and purposes in all these pursuits to help America to lead aright in her great obligation.

Smaller Colleges and Small Towns

By E. L. KIRKPATRICK*

HOW much interest have our smaller colleges in the small cities, towns, or villages in which they are generally situated? In what ways do they attempt to work with the town for community improvement or for an enriched educational program? To what extent do they try to direct the graduates toward the rural areas from which most of them come? How might these colleges serve small town communities more effectively?

Because these questions are bothering us, they were submitted recently, through facilities of the *Pathfinder*, to 500 of the smaller colleges throughout the country. A majority of the teacher-training institutions and practically all of the Negro colleges were on the list.

Responses were received from more than 1 in 5 of the colleges. They show a variety of interests, activities and viewpoints ranging from "local scholarships, civic leadership and good teamwork" on the one hand to 5-page descriptions of how "town and gown work together" on the other. Naturally, the responses are hard to classify due to widely variable circumstances. Considered from all angles, the more important activities seem to fall somewhat readily into the following major interests or groupings: religious or spiritual; aesthetic or artistic; citizenship and government; guidance and placement; welfare and family living; and agriculture and rural industries. Of course, there is overlapping among these groupings but this does not detract from either content or vitality of the program.

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Rural pastors meet at summer institute, conducted by a seminary and a state college of agriculture, to learn about live stock, farm management, and landscape architecture.

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RELIGIOUS OR SPIRITUAL

Many of the Christian colleges and seminaries serve nearby small town and rural churches with "prospective pastors who are in training from time to time during the year." Some of them furnish song leaders and a few send out gospel teams of young people. This is often in addition to members of the faculty who "work in churches of the college area."

But, for a more effective and far-reaching influence, a southern college is now directing its regular courses and extension activity more specifically to rural pastors who constitute the bulk of its students. Need for this was discovered in connection with field work, by certain staff members in several rural parishes. Objectives back of the program are exploration of local needs, re-direction of the curriculum to meet the needs, and making every possible resource available to the college community. Effort is made to train prospective pastors and other Christian workers in the techniques, skills and methods whereby the church can integrate its program with the educational, recreational, health, and home betterment activities of the community. "In doing this, any church elevates the quality of its worship and of its long-time religious program."

In an Appalachian Highlands college, students who have responsible positions as pastors are encouraged in their programs, and those who plan to be religious or social workers are given every opportunity in local situations. Directed and assisted by the college they lead younger people in Y.W.C.A., Y.M.C.A., Girl Scouts, Boy Scouts, the Red Shield Club (fostered by the Salvation Army), and local church missions sponsored by several Protestant denominational boards. From this experience the students gain actual leadership training and can discuss their problems with instructors for better understanding of the philosophy back of it.

A western college has students in Christian work learning how to direct camps and other youth activities in order that they will be able to give intelligent service in their own or other churches. "There are also a half dozen or more students in some form of pulpit or Sunday school service."

Many of the smaller colleges conduct informal institutes and

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workshops for pastors and other religious leaders. In some instances, these are patterned after the rural pastors' summer institutes held for a number of years on college of agriculture campuses. One in the South, which affords "sixteen days of study and refreshment," offers lectures, forums, demonstrations, exhibits, fellowship, worship, and new vision. Its major objective is to train ministers for more effective work in town and country by informing them about all "the problems of people who fill



Students and out-of-school youth gather in a small group on a college campus to talk and plan for reconstruction in the rural community.

their pews—problems of income, health, education, recreation, agriculture and so on. Many city ministers received their early religious training in the churches that have dotted our countryside for generations. There is a real need for such churches, and our people will not soon abandon those led by ministers who are alert to the problems of their congregations and trained in the ways of solving them."

A midwestern theological seminary holds a farm survey school for rural pastors, in cooperation with the state college of agri-

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culture. The curriculum for this eight-day institute, held on the agricultural college campus "covers four vital areas in which a rural minister needs information: animal husbandry, agronomy, farm management, and horticulture and landscape architecture. Classes are conducted in the regular lecture halls and in field laboratories. This program helps to keep in the rural church consecrated ministers who will have an intelligent appreciation of the problems of their people."

A small institution on the eastern fringe of the Midwest explains that "the function of the college is to serve society. This we do in a number of ways, but in our eagerness to give academic training to students we may overlook the opportunity to serve our own and surrounding communities as we should."

Thus, this college conducts a two-day meeting with outstanding speakers, resource persons and discussion leaders from its staff, the state extension service and several national organizations on hand to help. In cooperation with nearby ministers the institution tries to bring to the attention of people in six counties significance of the home community. In respect to this, one of the ministers who helped plan the project wrote as follows:

"An enormous spiritual blight has attended the decline of the small community in our section largely within the last generation. Our small communities have lost their dynamic urge for existence. They have lost their ministers, their doctors, their lawyers, and usually their best teachers,—these leaders whom they have produced so laboriously have streamed to the cities. They have refused to make places for the youngsters whom by dint of sacrifice they have sent to colleges like this. They have undermined their own future as far as leadership is concerned, because they have not understood wherein their salvation lay. These have not been conscious policies. They were products of an economic system that has forced upon those of us who refuse to examine it a standard of values that will lead to the inevitable ruin of any small community."

AESTHETIC OR CULTURAL

Most of the smaller colleges contribute in one way or another to the artistic side of life in the community. One of them

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"makes a significant contribution by bringing in cultural influences such as high-class musical attractions." On stated occasions the a cappella choir furnishes programs which are open to the local community. Also, at Christmas time the choir, in conjunction with the Art and Dramatics Departments gives "a very picturesque program, including *The Messiah*. This has become traditional and is attended widely by community citizens. In addition, the choir and the orchestra give Sunday afternoon vespers, to the satisfaction of the many people who attend them."

Another college, through its student forum, with faculty advisers, brings lecturers, concerts, plays, and art exhibits to the campus, for all interested persons in the community. The president and faculty members give talks to clubs, church groups, and different organizations. The dean is a member of the steering committee of a county-town meeting, and serves on various other community committees.

A midwestern institution maintains an artist series for the college community. This consists of vocal, instrumental and operatic programs, and lectures by outstanding national artists. It is open to community leaders as well as to students upon presentation of their activity books. All who attend are given an opportunity to meet the speakers. Another has many evening lectures, chorus and orchestra concerts (usually given in a village church before Christmas and Easter), dramatic performances, and folk-dancing activities, all of which are attended as widely by village residents as by students. A third plans this coming year to sponsor an autumn series of Sunday afternoon organ recitals, over loud-speaker facilities for students and the public, who will be invited to use the college grounds. They have presented radio programs over the local station for some time, and have had direct connection with the daily newspaper for many years.

In another college center, college and town leaders cooperate in meeting the cultural as well as organizational needs of the community. "Speakers from the college are always in demand." There is a combined college-town lecture-concert committee and "we work together for a community-wide musical

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program which includes a symphony orchestra. We have also a special research committee of the faculty to seek ways and means of meeting the community's cultural and other needs most effectively."

CITIZENSHIP AND GOVERNMENT

A long-established eastern college, on the assumption that everyone in a democratic society should continue learning beyond the formal instruction period, started an adult education program for its own community and for two larger centers. "The program flourished although there were difficulties due to the war. In the home community, we added a town meeting in which local, national and world problems were discussed, with questions from the audience. We also offered supplementary elective courses in special subjects. When the war is over, we hope to strengthen this program, possibly doubling our staff of instructors and rotating teachers between adult and undergraduate classes."

A southwestern college, for seven years, has conducted workshops with the idea of bringing school and community into closer harmony for the mutual welfare of both. At one of these, leaders were brought in from five communities to study and plan their programs of work. Each community delegation included the school principal, a high school and an elementary school teacher, the vocational agriculture and home economics teachers, one or more ministers, a farmer and his wife and a parent representing the local PTA. After living together on the campus while working and studying for five weeks, these people returned to their respective localities where they organized and conducted community institutes, each lasting a week. Staff members in various departments of the college served as visiting consultants and occasional lecturers and demonstrators for these off-campus institutes.

The sociology department in a midwestern college makes surveys of the resources and needs in its area, giving the results to county and community leaders. "There is a field for emphasis and activity in the small town community, for it is well known that sociology departments of most universities are primarily

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urban in viewpoint and much of the sociological literature is not suitable for the needed rural community and leadership emphasis. Thus a college like ours can give definite service to the small town area."

A southern college serves its larger community by sharing salaries and supplying office space for the county agricultural and home demonstration agents, the programs of which touch the nearby mountain sections. It also helps support an itinerant recreation director who works through public and private schools, social centers and community organizations. This director spends alternate semesters teaching courses and training leaders (off the campus) in addition to advising different informal groups on how to have better recreational activities.

Another southern college conducted an experiment in adult education, one objective of which was "to move the college off the hill" and have it participate more fully in the life of the community. "Faculty members served as consultants in programs for community betterment and students participated in practically all of the projects. Since the experiment terminated (in 1941), the policy of active participation on the part of many of the faculty has continued while the community has called for consultation and advice. Faculty members served on committees and as discussion leaders in all types of organizations and programs. Many of our sociology majors help out in the local service agencies. The community recognizes the value of this help in discovering and developing more fully its own leadership."

In a northeastern state teachers college, staff members have made a conscious effort to identify themselves with the life of their community (service area of the college). "A number of years ago," writes one of the leaders in this effort, "we organized a tri-county conference, which brought together the various agencies that were interested in youth, to provide common understandings and interchange of ideas. As an outgrowth of this we have set up the larger objectives about which we should all be concerned, and have made this the center of an annual meeting of teachers in our college community. In planning this meeting, we have tried to involve all the educational and social agencies and had a good deal of cooperation from them.

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"In addition to this, we made an effort to study off-campus communities, both by practice teaching and by carefully directed and supervised community study experiences. We believe that a fuller knowledge of what makes a community gives students the necessary information to deal successfully with local problems and also makes it possible and interesting for them to participate effectively in leadership activities. Through this program we have learned that the college needs time to live with and know the human beings in its community, if it is to be of real service. Such a program is dynamic, once it is really started. It helps us not only to train young people but to pour back into the community some constructive efforts to improve conditions. It is the complete reversal of educating young people away from the communities from which they have come to college."

A western state normal school recently conducted a community study experiment in a service center, consisting of a store, church, school, community hall, and a few homes. Most of the members of the study group live on farms at various distances from this center, and all in a valley which accommodates about 90 families. Attendance at the sessions averaged 30 to 40 for the 10 weeks, one evening per week.

Research committees from the community studied local problems and made reports to the whole group. Out of the cooperative beginning came the organization of committees for planning economic measures to facilitate the return of service men and women; suggestions for expanded production for home use; and consideration of the establishment of a few small industries.

So successful was this first attempt at community self-analysis that the college is now carrying on similar study groups in a village of about 500 and a town of 2,000. In both of these situations teachers are working with community planning groups and have, as part of the program, reports by standing committees on such problems as the tax structure, education, farm and town relationship and civic beautification.

A few of the smaller colleges are extending their influence far beyond their town-college areas in an effort to improve civic and governmental affairs and relations. One of these regards itself

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a sub-regional center for information on international matters—inter-American affairs during the past few years especially. “Lecturers and discussion leaders are being supplied in increasing numbers to different community groups.” Another has a public education program, which originated because of the need for greater economy in government and more accurate information on vital public issues. “To give various groups a better understanding of the needs of others and of the different forces working in our economic structure, this program under the direction of the resident, tries to bring accurate information to men and women of different communities for more efficient management in local government and other affairs.”

Another institution, in a northeastern state, holds a summer session workshop on resources and problems in a specific area or region. In 1945, this was attended by more than 100 businessmen, labor leaders, farmers, veterans, teachers, and civic or other organization representatives. Among other things, the period of exploration and study called attention to the necessity for industry to develop low-cost power and transportation, to provide cheaper production and higher wages, to create new products and find wider markets, to secure easier investment of capital in new ventures, to foster better agricultural land-use methods, and to emphasize the fulfillment of human personality through greater participation in community service.

VOCATIONAL GUIDANCE AND PLACEMENT

Vocational guidance programs played prominent rôles on many campuses from depression days to beginning of the war. In some instances they served effectively in stepping up actual employment and developing local resources. On one midwestern campus there were guidance clinics where college students, and even some from high schools, had opportunity to confer with outstanding men and women in various professional fields including teaching, social work and secretarial service. In another instance a counseling institute held during a week-end in December drew some 800 young people from different towns within the college area partially for help or suggestions pertaining to employment possibilities in their respective communities. Activi-

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ties of this type will be resumed and developed more fully as needed at these and many other colleges, now that the war is ended.

To help alleviate the labor shortage, a college in the Great Plains area furnished part-time workers during the school term to more than one hundred business firms. Particular stress was placed on work adapted to community needs and over half of the students after completing their courses were placed in secretarial, teaching, radio or other similar positions.

An institution in a southern state "emphasizes training and developing leaders in different areas of activity. There is a supervised apprenticeship plan whereby students are assigned projects along the line of their professional choices. The apprenticing is with successful professionals of the community. A limited amount of college credit is given for this experience. There is also a public school relationship committee whose members visit approximately 100 small town schools for the purpose of pointing our college program to the needs of small communities from which most of our students come."

In an area of many undeveloped resources (often referred to as the Cut-over) one of our small colleges carries a combined education-work project in its craft and pottery shops. There are tryout opportunities, apprenticing possibilities and vocational jobs in several lines of endeavor and these all meet in efforts for well-rounded maximum development of the individual student. "This has resulted in the beginning of an educational counsellor relationship with young people of high schools and while it is a part of our student promotional program it is honestly a community-centered approach. It is rapidly becoming a definite part of the educational pattern of the college."

An institution in the Ozarks is arranging an extensive off-campus training program to dovetail with classwork. This will use local agriculture, auto mechanics, carpentry, and cabinet making; electrical equipment, frozen food business (processing and storing), printing and newspaper work and store management, as fields of training. Young men and women assigned to different industrial and other firms will be carefully supervised, receive regular wages and a certain amount of college credit for [124]

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their work. This will constitute a practical laboratory for experience in the various courses carried by the student.

A midwestern college's interweaving of practical work experiences in business and industry with academic training "prepares students to take responsibility in almost any community in which they eventually settle. This cooperative program sends them out to work in countless localities over a twenty-state area with the expectation that they will absorb some knowledge of the community's character and how it functions. Many of these students stay on in situations where they work, or filter back to the towns (or cities) and villages from which they came."

WELFARE AND FAMILY LIVING

Family living, health and welfare aspects of community life and development are gaining increased attention in the smaller colleges. Among activities that are handled cooperatively by college and town in many situations are Red Cross and Community Chest drives, health services, recreational facilities, and cooperative selling or buying organizations.

Last year a western institution integrated its welfare program with that of the public schools so that students, under competent leadership, might help correct speech defects in grade school children. This year its department of optometry will take equipment to various grade and high schools to check on eye difficulties and see to what extent there is correlation between low marks and eye troubles.

A southern state teachers college conducted institutes the past summer on child health, conservation and safety education. Next summer's program will deal with community living, involving all phases of community service, for this is believed to be one of the best ways in which a small town may be served by a college. Another southern institution acts as consultant for a joint project between a coal company and the public school system in a mining community, working toward the solution of problems through a more effective use of local physical and human resources.

Although not engaged in formal health work, a college contributes to the salary of a community physician and nurse. The county health officer makes use of the college clinic. Staff mem-

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bers serve as consultants for the community as well as the college. Most important perhaps is the fact that the college hospital represents a rather large cash contribution to the well-being of the surrounding area.

For forty years, a college in the Cumberland Region has conducted a health department known as a rural sanatorium. "Medical missionary work goes hand in hand with the school, the farm and other industries in each of several rural units under the supervision of students and affiliates. We have been influential in locating in rural sections of the South a score or more Christian physicians who are contributing to the cultural uplift as well as the physical health of the community."

In the field of family living, a midwestern college has a series of four institutes on week-ends in December, January, February, and March. One of these centers on "Home-made Democracy"; another on "Home-made Music"; a third on "Home-made Fun"; and the fourth on "Home-made Crafts." The program for each includes a worship period and a session on leadership in the small community. Guests bring materials for an exhibition of hobbies. Teachers, ministers, and organization leaders from Parent-Teacher and Mothers' Clubs, churches and Sunday Schools, Boy and Girl Scouts; 4-H Club and F.F.A. advisors, Grange, F.S.A., and Farm Bureau directors, and advisory council members, library people and college students participate in the programs.

A southern institution employs a couple as director of community welfare and social interests. The man gives attention to economic problems, community programs, recreational activities, and religious education, while his wife devotes her efforts to child care, home management, and food conservation. She assists the wives of faculty members to conduct an all-day meeting weekly during six months of the year, in "an attempt to help less privileged women of the surrounding area help themselves and their families. The women are organized into various sewing groups, each under the leadership of one of their own members who is skilled in the type of work over which she has supervision. They handle new garments and used materials from all over the country. This aid to the underprivileged develops skill in sewing, and the like. Equally important, it is a

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real social affair for the women who refer to it as their 'club.' Some come six and seven miles on foot to attend the meetings, both white and Negro women being members of the group."

Another college in the south carries an active program for improving the houses and living conditions of its employees, as well as others who live in its immediate vicinity. The college gives paint, up to one-half of the amount needed for any house or building; lends money for repair and improvements, without interest, up to \$200, and larger sums with interest; and gives people of the community rose bushes, shrubbery, apple and peach trees. "This program was started with the goal that every house should be a home and that the residence be as attractive as possible. Naturally, those who receive paint, rose bushes, shrubbery, and fruit trees, or the loan of money keep their homes in good condition. The results have been most gratifying."

AGRICULTURE AND RURAL INDUSTRIES

With a growing realization that urban life and development are rapidly approaching the point of diminishing returns, increased attention is being paid to the centering of industries in small towns and villages. Several of our smaller colleges are recognizing the fact that town and village areas will play a greater part in the nation's business and economic life, and thus are beginning to shape their curricula accordingly. A few are operating one or more farms for educational as well as production purposes. Now and then one combines the operation of a farm with that of an industrial shop or a food processing and marketing project.

For example, a southern college with 300 acres of badly eroded land employs an agriculturist who tries to relate the teaching process more definitely to farm activities. "A beginning has been made with a canning factory. Steps have been taken to put a handicraft and wood-working program into operation. We expect to demonstrate the construction of food products, furniture, and the like, from local raw materials. We intend to reach as many communities as possible within a radius of twenty-five miles. In this work we will cooperate very closely with the T.V.A., extension agents, county superintendent of schools, and the health workers."

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A midwestern junior college operates its farm of more than 300 acres including a small orchard, with the possibility of making it something of a demonstration project for the college area. The manager is a practical farmer, very much interested in rebuilding the soil and working toward long-time improvements in the dairy herd, poultry flock, farm crops and home gardens. (He has the confidence and respect of students and faculty as well as farmers of the area.)

A southern college has secured and is improving a number of farms. It is introducing pure-bred cattle and encouraging improved methods of agriculture. As production is expanded it will be connected directly with services of the frozen-food locker. Attention is being given to other possible industries. It is hoped that at least one or two of these may be added during the next year or so to give employment to students as well as other people in the community, and to relate the college more closely to agricultural interests of the area.

Still another college has much of its work quite closely integrated with local economic interests. In shifting much of the instruction in agriculture from the production emphasis to the principles and practices of processing and distributing products, the college has established an abattoir and a canning plant that cooperatively packed 40,000 containers of food, and slaughtered 360 head of hogs and 76 beeves in a single year.

At an institution in the Ozarks, development of the farm "furnishes employment for students and assists in financing the college itself. Connected with this is the interest in helping to improve agricultural practices. The first farm (35 acres) was acquired in 1936, for starting a dairy. Since that time, 500 acres more have been obtained by purchase and as a gift, and about 300 acres are being rented. We are improving a grade herd of Jersey and Holstein dairy cows and developing the Hereford as a beef type. We have introduced the use of the trench silo. This summer, by special gift, we are putting into operation an overhead irrigation system (on five acres of land) which will be used to produce vegetables for the college and serve as a demonstration project for the area.

"The establishment of a frozen-foods locker and cold storage

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plant has come about through necessity to take care of meat and poultry products, in addition to strawberries and other small fruits, since this community is in one of the leading producing sections of the United States. A need for this had been long felt. Business men of the town, cooperating with the college, attempted to secure it last year. At first, no one was willing to undertake its construction and management. When a man was found he could obtain no suitable location within the city limits, so the plan fell through. Then the college offered to build the entire plant and make its services available if the community would continue its cooperation. This was guaranteed and work on the plant will begin soon."

A college in the Great Plains area owns one of the best farms in the region, with 173 acres of productive soil, adjacent to the campus and just a few blocks from the city limits. It is wired for electricity and has a sewage system for the buildings. It easily can be made into demonstration unit where prospective farmers and rural pastors may observe and participate in courses and activities that have to do with effective growing of crops, production of cattle and other farm animals, and maintenance of an adequate farm home. "This will help in the development of our Rural Life Foundation, which has the definite objective of serving more adequately the interests of our people. We hope in the years to come that we will be able to work more directly and effectively with village and small town communities. Of course, we are now furnishing teachers, pastors, and business and professional men for such communities."

A progressive small college in the Midwest "initiated several research projects which later turned into thriving industries that mean much to the town." These include a hybrid seed-corn company, from the biologists' experiments in the science building; a foundry making castings for airplane engines, by a newly discovered method evolved for making art bronzes; and laboratories that have developed a thermostat now used in almost all planes, tanks and landing craft. In addition to all these, this small college, through its "far-sighted plan for cooperative apprenticeship, was indirectly responsible for the establishment of a successful book-plate printing business that employs more than a score of workers."

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PRESENT REACH OF COLLEGE TOWARD COMMUNITY

From the foregoing examples, it is evident that at least a few of the smaller colleges are making a conscious effort to serve as directly and effectively as possible the immediate locality, and in some instances, the larger college community. Such activities and accomplishments are strengthening and expanding relationships and understanding between individuals and informal or organized groups on the campus and in the college community.

In the field of religious or spiritual endeavors, activity includes ministerial offerings from the pulpit, pastoral work in the community, and teaching services connected with religious education programs. These contribute to the development of prospective leaders and tend to demonstrate that the college's religion is really applicable to and usable in the local community.

On the artistic side, there are worthwhile community programs in art, drama, and music. Outstanding artists may appear, faculty members or even students may present programs, or local people may participate in college-led activities. On any occasion of well-done activity, local people are stimulated, encouraged and assisted in making the most of their talents and facilities, and college forces are thereby guided in the development of adaptation of their courses of instruction toward community needs.

Citizenship and government interests cover a wide range of activity, including reading of the "classics," discussion and study of public affairs, local to international in scope, and analysis or exploration of the composition or make-up of typical rural communities. Efforts and emphases along these lines seem to be especially productive of basic individual and group relations between college and town-country area.

Vocational guidance and placement programs include counseling by staff members for college students and even out-of-school youth. A number of colleges offer possibilities for actual work experience on campus, small industry, or small farm projects, and a few have arranged for apprenticing opportunities in nearby or more distant centers. Here, as in other phases of off-campus educational leadership and activity, the college can and often does contribute materially to a fuller use and development of the local community's human and physical resources.

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The welfare and family living aspects of educational endeavor touch a variety of needs and service possibilities in the college community. Efforts are usually limited to participation in Christmas Seal, Red Cross, or other drives, but occasionally they go beyond this in definitely placed and directed projects. Child care, nutrition, health services, handicrafts, and even improvement of the home and its surroundings, sometimes get attention. All of this tends to elevate the student with basic experience and view-points in regard to our rapidly expanding social security and emphases.

Agriculture, including work in food preservation, and even processing, is gaining favor on an increasing number of college campuses. In some situations, the college has moved toward finding a means of producing its own food; in others, the undertaking is regarded as a work or experience project; and in one or two cases, as an experimental or demonstrational program. Many colleges came into possession of farms during the depression but some have since acquired them. This growing attention to agriculture, with its counterparts of small industries and improved village and small town community life, tends to keep the smaller college tied to the region or area that it was intended to serve originally.

Reference well may be made to the principal methods used for channelling educational efforts and ideas to small towns and villages outside of the immediate college community: that is, to extension programs, institutes, or workshops, and planned project or research centers. Naturally, extension courses are more likely to be in operation at tax-supported institutions than at the other small colleges. This does not apply universally since several of the "endowed" schools have what seems to be effective extension programs. Institutes and workshops ranging from several days to six weeks in length are usually held on the campus, but occasionally in an outlying center. They are open to leaders from different communities including the college town in many instances, to learn how to know and meet their local problems more effectively. Meetings for pastors and other religious workers seem to take precedence in number among informal campus institutes and workshops. Through the planned program or re-

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search center the college finds its way into selected rural areas (usually a county or community) to help local people study their situations and to work with their leaders as consultants or advisors in solving their problems. This usually results in a heightened tendency or inclination among the local leaders to make as full use as possible of available human and physical resources in meeting community needs.

Methods such as these provide excellent opportunities for leaders in different lines of work or segments of community life to discuss common problems, enhance personal knowledge and expand individual relationships. They also help those whom they reach to appreciate more fully the importance of their profession or other particular interest to American economic, social, cultural and spiritual life. They usually increase the participants' understanding and appreciation of the community wherein he works and lives. Through broadened viewpoints and deepened emphases, these activities could do more in developing leaders for the fullest possible use of all human and physical resources in small towns and villages as centers of American community life.

IMPROVING SERVICES AND RELATIONS IN SMALL TOWN COMMUNITY

Responses to the question, "How might a college such as yours serve the small town more effectively?" were exceedingly similar,—"Do more of the things that we already have started." In some instances, limits to this goal (if such it is) were said to be lack of funds, short-sightedness among staff members, or conservatism in the typical small town community. One college president pointed out that "an institution like this does not wisely intrude itself in local community affairs."

Fortunately, others are more far-sighted and objective in their outlook and activity. One states that the best way for his or any other college to serve the small town is for the staff itself to know the communities in its service area. Another would make surveys (already being done by several colleges). A third would increase participation of staff members and students in activities of the town. A fourth would have a building located downtown for "translation in practical ways some of the activities carried out on the college campus." A fifth says, "The best way we

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can serve a small town or rural community is to help it help itself."

Prospects for a more vital educational program including a fuller use, by college and community, of local human and physical resources, as we face the next 25 or 50 years of national and world development, are not overly encouraging. A majority of the respondents ignored the question. Among those who treated it, one feels that as college and community develop, the educational program will expand in such a way that one will be more useful to the other. Another explains that as his college, through its professional channels, alumni and friendly cooperators, becomes aware of opportunities almost as they arise, it will be in position to render more extensive service. For the present, this college is quite mindful of the challenge.

Heads in a number of smaller colleges are "concerned primarily with immediate problems of reconstruction." One sees the returning veteran as having "the biggest influence to date on the college curriculum." He agrees that "the work of the colleges should gear into the lives of people and the lives of communities." Another states that compulsory military training will not save the nation. An adequate health program, starting with children before they are born, to have the maximum number physically fit at 18 and on through life, offers much more to our national survival.

Glimpses on the part of smaller colleges into the more distant future are evident from a few responses. One of these holds that "we are well on the way to solving our many problems about up-to-date farming, with extension agents and other specialists in every county for that purpose. But, now, a cultural leadership is paramount in most rural communities. Where county agents and farm organizations appeal for dollar-a-bushel wheat or corn, these leaders must stand and work for a higher type of living. Farmers and their townsmen must realize that their services are as necessary as those of employees in the state capital. Our job in the future is to help bring about this realization."

The other statement reminds us that "the small town community is in serious need of educational and social, not to mention ecclesiastical, guidance and assistance. For the college to

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train students for leadership in their communities and to assist them in solving the numerous vexing problems that face every community is to provide an adequate and complete education. To participate in the solution of community problems tends to help students see realities of the work for a few years and to be ready when they must of necessity face them. This is the best picture of the situation that I can give."

ARE TOWNS WORTH SAVING?

Few, if any, colleges are directing attention to the small town or village from the angle of its adequacy as a complete center of community living. Most of the institutions that have gone beyond the academic or formal type of education have fostered activities pertaining to separate phases of community life, as teaching, social service, music or recreation. Practically none have been concerned with the town as a center of trade or a location for small industries that might make for full use of resources within the area or region. Only three among those heard from are in any way concerned with encouraging or aiding home ownership, fostering home improvement, cleaning and beautifying the village, or helping the small town plan systematically for its future.

In their failure to recognize more fully opportunities and responsibilities in connection with towns and villages, smaller colleges have "followed the elephant's tracks" made by Land Grant colleges and universities. They have taught academic courses in rural sociology, striven for similar graduate departments and tried to adopt the same extension procedures. While these emphases have contributed definitely to American academic education, they have also encouraged young people "to advance from the rural communities which nurtured them and to send them on to larger towns, and then to cities. It's good for the cities, but when all potential leadership is gone from our rural communities, just where are we?"

This came from a midwestern college president who further explains his own situation and experience as follows: "For the past thirty years of my connection here, we have pulled young people away from the surrounding towns, educated them according to

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the accustomed pattern, and sent them on elsewhere. In one way or another, we have made them feel that all opportunities for advancement lie in the larger centers of learning, industry, population pressure. Look at the villages and towns from which they've gone, crying for leaders—men and women with capacities for service, like those we've educated away from them. Can't we begin to reverse this process?"

The president of an Ohio college points out that the war has brought many problems to the communities of our region. Many rural sections have been almost denuded of leadership due to the presence of much war industry. Semi-urban centers, on the other hand, have been troubled by groups of people coming to find work. None of these people, for the most part, have put down any roots in the community where they are to work. They have not entered into the social life, the church life or the cultural life of the place.

"The plan for coping with these problems is an experiment and an adventure. It is impossible to predict now just what direction the project will take when well under way or what the results may be. Those who will work with us are expecting great things and we earnestly hope they will not be disappointed."

Another respondent states, "Our college is conscious of its responsibility in community life. We must strengthen our emphasis on the need of education for finding problems and purposes in lives of the people, and working toward their solutions by the use of local human and physical resources in a given environment. More stress must be placed on this philosophy, to be worked out in the day-by-day life of the college and its community. With a consciousness of this objective, we can develop an increasingly more vital educational program as we move forward in the on-going national and world development."

Another friend of and believer in the small town, head of a newly-created rural life field in a midwestern college, points out that for almost a century we have been a party to the over-development and centralization of industry, commerce and art in our larger cities. "With this has gone much of our manhood and womanhood and our rich cultural heritages from the rural areas. We as a college are starting to reverse this emphasis. If other

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institutions such as ours will do likewise the trend can be completely reversed—with towns, villages, and rural areas having the consideration that they deserve, before the end of another century.”

Of course the attempt to salvage and utilize the cardinal values of rural and small town life for the local community must be a part of the educational experiences of college students. The college must revitalize curricula and classes without losing the fundamentals of education. In some way education for the college's local town and other similar communities must be made and kept a process of learning for living in rural as well as urban areas throughout the nation and the world. This is the challenge to our smaller colleges. As scholars, educators, and leaders of the people, what can we make of it?

Making the Gospel Effective*

By H. W. McPHERSON

TITLES are unpredictable, if not undependable. They may conceal or reveal meanings. The gospel is inherently an effective agent, and an efficient cause. Neither the title nor the good suggestions in this volume can actually add to its potency. As the editor says in the *Foreword*, the chapters of this volume, each in its field, try to state how the gospel can really be effective "in the coming decade." We may well add, "and beyond."

The fact that writers were selected from various fields and denominations, because of their expert knowledge, indicates an honest effort to find the answer to basic questions in a most critical world's setting. Whether or not one accepts the results, he must realize the sincerity of the effort to find the answer. If further proof were necessary, the fact that it is a non-profit volume would suffice. (See *Foreword*, Page 7.)

With even a casual glance at the list of authors, one is amazed and ready to inquire, "How *did* it happen?" It didn't! The roster is the result of a combination of knowledge, skill, and much labor on the part of the Director. The second shock follows immediately as one scans the subjects treated. As hinted at above, the timeliness of the discussions adds greatly to their value; but this array of scholars, putting both wisdom and challenge into these chapters, gives permanent value to the treatise.

The content and the method of treatment bear the closest scrutiny. Take, for example, the first chapter by Pitirim A. Sorokin of Harvard University, which is a summary of his summary of still broader reaches, "The World We Shall Live In"—"*Trends*, —in Vital Processes," ". . . in the Field of the Family," ". . . in the Field of Economic Life," ". . . in the Field of Political Life," ". . . in the Field of Social Stratification and Mobility," ". . . in the Field of Mental, Moral, and Aesthetic Values,"

* This is a review of the valuable volume edited by Dr. W. K. Anderson and published by The Cokesbury Press, Nashville, at the price of 50¢ per copy in paper binding. Dr. McPherson is Executive Secretary of the Division of Educational Institutions, the Board of Education, The Methodist Church.

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with further subdivisions, all treated in some detail. From the final section, "General Conclusions," we quote this challenging sentence: "All those who want to work for the creative tomorrow, for constructive rather than destructive purposes, will naturally align themselves on the side of the positive polarization in each of the fields surveyed above."

To all who take seriously their responsibility to face highly explosive problems of the world today, and are willing to make an honest effort to find their solution, this symposium with its vast array of facts and practical wisdom will be most helpful.

There is no place in this brief statement to give a review nor an adequate summary of the contents of "Making the Gospel Effective." In lieu of such an attempt, a mere listing of subjects treated, with the names of writers, will probably be of greatest value. Without going into even as much detail as given to Chapter I, above, and although it seems almost brutal to give the writers no better chance, the list follows:

THE WORLD WE SHALL LIVE	
IN	Pitirim A. Sorokin
THE MESSAGE OF THE CHURCH	
IN THE POSTWAR WORLD	Ernest Fremont Tittle
THE GOSPEL FOR THIS WORLD ...	Robert L. Calhoun
WITH THE RETURNING SOLDIER	Eben. Cobb Brink
WITH RETURNING SERVICE PERSONNEL	John Keith Benton
WITH THE DISLOCATED WORKER	Francis R. Casselman
IN THE FAMILY	Ernest W. Burgess
WITH NEW MEMBERS	Henry H. Bagger
THROUGH THE EDUCATIVE PROCESS	James V. Thompson
WITH YOUTH	Homer P. Rainey
IN HIGHER EDUCATION	Fred G. Holloway
AMONG THE UNDERPRIVILEGED	Robert A. McKibben
WITH LABOR	George S. Lackland
AMONG MEN OF INFLUENCE ...	William C. Martin

MAKING THE GOSPEL EFFECTIVE

IN THE ALCOHOL PROBLEM	Edward J. McGoldrick, Jr.
IN RURAL AREAS	Rockwell C. Smith
THROUGH A DOWNTOWN PUL-	
PIT	Roy L. Smith
IN INTERRACIAL TENSIONS	Howard W. Odum
IN THE NATION	G. Bromley Oxnam
ACROSS INTERNATIONAL BOUN-	
DARIES	Harold H. Burton
OVER THE WHOLE PLANET	Frank Laubach
PERSONAL LEADERSHIP:	
HOW IS IT MADE EFFEC-	
TIVE?	Ordway Tead

No one concerned about the Christian approach to life can pass lightly over either the world problems compassed by these chapters or the master minds of the writers who have put their best into these brief, but arresting discussions. The volume must be read, even studied, to be appreciated.

Unless the reader is willing to put aside prejudice and, for the time, keep his own views from marring the picture, letting the writer have his say on the subject treated even if finally he must disagree with the author's conclusions, he may as well not waste his time reading this book. These men were writing neither for pay nor for fun, but out of deepest convictions and a rich background of learning and experience. Every intelligent reader, who can bring an open mind and, to a reasonable degree, a seriousness of purpose to match that of the writer, will be richly rewarded and receive trustworthy guidance in his effort to find a way to get along *with* and make a worthy contribution *to* the difficult decade just ahead.

The analogy must not be pressed to the limit, but considering the richness of the suggestions offered for these troubled times and the ease with which their values might be overlooked, the words of Mrs. Browning seem appropriate:

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries."

At the Crossroads of History

BY HAROLD GARNET BLACK*

THE termination of World War II, which came with dramatic suddenness recently because of the introduction into warfare of the atomic bomb, emphasizes the fact that the world is once more at the crossroads of history and that, if civilization is not to be destroyed, our national leaders must be sure that they do not turn in the wrong direction.

Radio commentators, journalists, statesmen, politicians, and the man in the street have all been genuinely alarmed by the explosion of the two atomic bombs on Japanese cities, explosions which have literally been heard around the globe. The entire world—not the enemy alone—stands aghast, dazed, shocked by the concussion.

Whether the splitting of the atom can be controlled and harnessed to constructive rather than to destructive uses only is, at the moment, a matter of dispute among scientists themselves. But one fact is clear: that if the world is to continue a fit habitation for man, man himself must exercise control over the destructive forces which his skill has unleashed, and develop a new spirit toward his brother man. In other words, he must create a new technique in human relationships. The United States, Great Britain, and Canada suddenly have become conscious of what power for evil lies locked up in the heart of an atom, for in a very real sense they hold in the palms of their hands, as it were, nothing less than the destiny of the human race itself.

As in most other things, however, this whole situation is fundamentally a religious matter, for religion—if it is real and vital

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—must touch all of life, not just a segment of it. If ever there were a time when religious principles should be applied to the life of the world, that time is now. Now, as never before, the leaders of the nations need to be buttressed by spiritual power and should be made the continued subject of individual and national prayers. Tennyson's well-known line—"More things are wrought by prayer than this world dreams of"—is more than a bit of clever versification; it contains an imperishable truth rooted in human experience.

It is worth noting that the late President Roosevelt, in his messages to Congress and to the American people, repeatedly declared that we must rely upon God and pray for His guidance. The last two brief paragraphs of his fourth inaugural address aptly illustrate this fact.

"The Almighty God," said he, "has blessed our land in many ways. He has given our people stout hearts and strong arms with which to strike mighty blows for freedom and truth. He has given to our country a faith which has become the hope of all peoples in an anguished world.

"We pray now to Him for the vision to see our way clearly—to see the way that leads to a better life for ourselves and for all our fellowmen—to the achievement of His will to peace on earth."

The nation may well congratulate itself that President Truman is likewise a God-fearing man and already has shown an eager desire to give our country strong Christian leadership. It is to be hoped that he will be supported by all right-thinking people and not become a prey to selfish interests and pagan forces that are always ready to make themselves felt and thus to becloud one's considered judgment.

God works through human instrumentalities. He has to rely on men and women to carry out His purposes. The Atlantic Charter, the Dumbarton Oaks agreement, and the World Charter are admittedly imperfect instruments, just as was the original American Constitution, but they are shot through and through with Christian idealism. The spirit of Christ that permeates them must be made to come alive in all our international relations, even though it be done at the cost of national pride and national sovereignty. Such is our only hope; otherwise the world is doomed. Great is the responsibility of America in these

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cataclysmic days. To her, much has been given; of her, therefore, much will be required.

The distinguished part that the Church played at the San Francisco Conference must not be overlooked, for through its official representatives it had a very direct influence in shaping many of the decisions reached there, decisions which well may be regarded as furnishing a new Magna Charta for the world. The Dumbarton Oaks proposals were greatly modified as a result of the suggestions made at the Conference by the Federal Council of Churches of Christ in America through its Commission headed by John Foster Dulles.

"The charter," declared Mr. Dulles in his official report, "was substantially rewritten to make the organization one which would promote justice and human welfare. . . . It will be an organization which is dedicated to protect human rights and fundamental freedoms without distinction as to race, sex, language, or religion; to create conditions of stability and well-being and through international cooperation, to promote higher standards of living and cultural and educational cooperation. It will be an organization which binds the members to treat the administration of non-self-governing peoples as a sacred trust."

That the United Nations are themselves guilty of national sins cannot be gainsaid; but that throughout the war they have tried, in the main, to be guided by principles which spring out of high ethical motives, based on Christian teachings, is obvious. What is most needed at the moment, then, is that a Christian atmosphere and Christian ideals should surround and guide all the world-shaking decisions that must continue to be made as the United Nations draw up the final peace terms.

"In making out the peace formula, with its infinitude of detail," to quote a passage from my recently published study of the Ten Commandments called *Broken Pillars*, "the peacemakers will have a supreme opportunity. To make a valid and lasting peace they must be men of good will whose emotions do not cloud their sanity and judgment. Unless they approach their herculean task in the spirit of Christian brotherliness, determined to see that they make a righteous peace, one permeated with Christian idealism, then the principles for which the United Nations have fought will have proved a hollow mockery, and the oceans of blood that have been spilt have become a 'vain oblation.'"

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Christ must sit at the head of the peace table. His imperishable words, 'Blessed are the peacemakers,' should be emblazoned somewhere in letters of gold as a continual reminder to all the peace delegates."

That the peace terms will have to be harsh goes without saying, for men must be punished for their wrongdoing. The law of the harvest is ever operative: "whatsoever a man soweth, that shall he also reap." That is God's inexorable law. Since human nature is what it is, effective means must be taken this time that shall forever remove the possibility of ambitious nations seeking national expansion and world conquest through ruthless and unprovoked aggression upon weak, unsuspecting, and peace-loving neighbors. Former mistakes must be recognized and avoided at all costs. Those who have gone through the indescribable hell of war with all its attendant suffering and horror and devastation, even those who have known it only through the medium of motion-pictures, multitudes who have agonized over the loss of dear ones, and other multitudes of maimed and broken men—themselves war casualties,—all these are agreed that *this thing shall not happen again!*

How long Germany and Japan will have to be occupied and administered nobody knows. The ultimate aim in any case, however, is that they may be made to see how wicked and unprofitable, in the long run, is the way of aggression, and how immeasurably better it is for nations to live together in peace and harmony. To live thus peaceably is to subscribe to the Christian doctrine of human brotherhood and of the infinite worth of human personality; for man, God's supreme creation, is supreme in the universe's scale of final values.

The thinking of Germany and Japan will have to be radically changed if this is to become a peaceful world. The German myth of racial superiority and Aryan supremacy, and the Japanese doctrine of Nippon's manifest destiny as world conqueror under the divine guidance of a descendent of God himself do not commend themselves to modern democratic minds, though they have been largely accepted in those two countries. By what means national psychology can be changed so that Germans and Japanese can become peace lovers instead of war mongers is perhaps the greatest problem now confronting the United Nations.

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At this stage of global history Christians must create and maintain such a spiritual climate as to demand that all decisions made touching the nations, both victorious and defeated, shall be based on considerations essentially Christian in character. No other kind can permanently endure. It would be the acme of folly not to have learned that truth from the bitter lessons of history. It now remains for the Church to continue its influence upon the shaping of world policies, to implement the ethical decisions already reached, and to make the principles of Christian cooperation effective in all international relations.

Individuals as well as nations need constant spiritual regeneration. The national soul should be made increasingly sensitive to moral concepts and religious ideals. Young men must dream dreams and old men see visions—dreams and visions of what earth can become under the impact of a renaissance of the spirit of true religion. Everywhere must love—undiscourageable good-will in action—be made regnant, not suspicion, greed, and selfishness. Democracy, as Harry Emerson Fosdick has remarked somewhere, must be given fresh vitality by every new generation, if it is to be preserved; for the ultimate defenses of our democratic way of life are moral and spiritual.

Five years ago Albert Schweitzer, in a personal letter to Allan A. Hunter, wrote: "Our world is in a terrible plight from not knowing the things of the spirit, from not knowing the ideal of the Kingdom of God. When as a child I first heard of the Kingdom of God, I was profoundly moved. And always have I carried the thought in my heart. I consider myself happy to be able to serve this Kingdom with thoughts and activities. Some day these thoughts will take root anew in the hearts of men."

That "some day," let us hope, has at last arrived. Today is the high point of history. As Christians and church members—laymen and lay women—we must do our individual share in trying to make this Kingdom actual, to contribute personally and unitedly, in whatever way we can, toward the realization of that dream which, nearly two thousand years ago, Jesus came to introduce and establish among men. Church-related colleges and theological seminaries, through their programs of Christian higher education, will be vital instruments in preparing a leadership for that Kingdom.

